

Mae Dasihu Maargu Santho

Eight Techniques for the Attainment of the Passage of God



Bhai Guriqbal Singh Ji

(Gurdwara Mata Kaulan Ji)

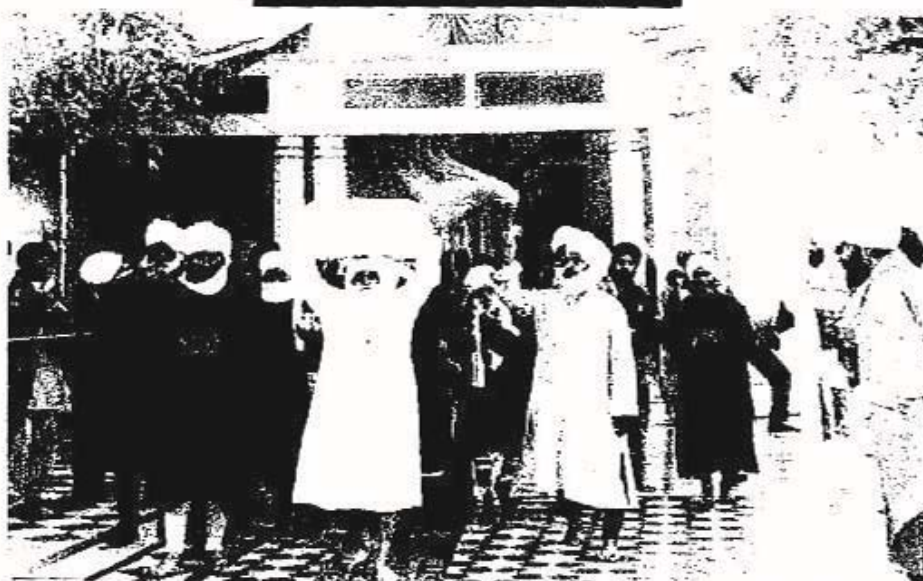
DEDICATED

IN THE NAME OF BABA KUNDAN SINGH
JI THE TIRELESS ATTENDANT ON SRI
GURU GRANTH SAHIB JI, LEADING A
LIFE OF COMPLETE DEED AND UTMOST
HUMILITY – THE GREATMAN

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BLESSINGS



Every religious human being advises man to lead a good living . The utmost stress is put upon being one i.e. united with *Akal Purakh* but God's *Nam* makes one able to this Path. For this very reason *Gurbani* explains again and again, 'Recollect *Nam*, get God' s characteristic seated into the heart:

Kavan Sanjog milaou prabh apne.

Palu palu nimakh sada hari japne. (Ang 806)

The seekers of Goldy path hold questions: 'How to do Recollection?' 'How is the Attainment of God possible?' The answer to these questions lies in Dhan Dhan Sri Guru Granth Sahib Ji's holy *Bani* like pearls well adjusted . The Greatman guide us to attain God in the holy company after diving deep into the knowledge of ocean by exercising much. Bhai Sahib Bhai Guriqbal Singh Ji has actually made a great benevolence upon the spiritual path-seekers by writing this book "Mae DasiHu Maargu Santho." The humble servant prays, 'May the Gursikh-readers develop a taste for the union of God—the utmost purpose for the fulfilment of which this human birth is got.

***Humble Servant :- Baba Kundan Singh Ji's Attendant
Baba Harbhajan Singh (Nanaksar Kaleran)***

PRAISEWORTHY INITIATIVE

The Initiative made by Bhai Sahib Bhai Guriqbal Singh the head attendant Mata Kaulan Ji Bhalaayee Kendar Trust Sri Amritsar Sahib with Sri Guru Ram Dass Ji's blessing by writing the book "Mae Dasihu Maargu Sant-ho is a greatly praiseworthy initiative as the mind wanders aimlessly in this materialistic world of the dark age i.e. the *Kalyug*. The *Gurbani* guides:



Maaee manu mero basi naahi.

Nis baasur bikhian kaou dhaavat

kihi bidhi rokhaou taahi.1. Rahao. (Ang 632)

The holy composition thus explains:

O my mother! My mind is out of my control. It always indulges into vices, runs towards these. Please check it anyhow.

The sacred statement proves to be true. Mind is not stable. Various techniques have been invented and well chosen to make the mind stable and herein are examples from the Greatman's lives. This is my prayer before the Guru's authority, "May *Akal Purakh* shower His blessing to do the benevolent act of explaining the *Gurmat* adeology to those who have made their mind stable!" I cherish the desire. May passengers of the spiritual path adopt and implement the way of life explained in "Mae Dasihu Maagru Santho".

Giani Gurbachan Singh

(Head Granthi, Sachkhand Sri Harimandar Sahib, Sri Amritsar)

ANOTHER NEW THINKING

Sikhism is the religion of reliance and faith. Reliance comes forth either by listening or by reading. Bhai Sahib Bhai Guriqbal Singh Ji is making the whole world exalted through Godly *Kirtan* performance. The Nanak Nam –Leva Sikh Sangats are the most delighted to listen to the hearty performance. Beside, he has started a big hospital (Mata Kaulan Ji Bandi Chorr Charitable Hospital) Mata Kaulan Ji Bhalaayee Kendar Trust for the patients and the suffering people. This is accordingly the high thinking of Guru Hari Rai Sahib Ji. This is a new mile-stone. This is a matter of great joy that *Satiguru* has bestowed Bhai Sahib Ji the good time to write down his another new thinking in the form of "Mae Dasihu Margu Santho!"



Prabh Jee Bas-hi Saadh Ki Rasna.

May Bhai Sahib be bestowed also with more impressive writing on whose good tongue Guru Ram Dass Sahib resides ! This is the humble servant's prayer.

Giani Jaswinder Singh
(Granthi, Sachkhand Sri Harimandar Sahib,
Sri Amritsar)

FOREWORD

World is untrue, only God is true . We are to attain the truth while living in the untrue. The real objective of our life is 'Attainment of God'. Bringing up the family is our duty but in meeting the duty of bringing up family we are not to forget our real duty. Lest our life should be spend away in attachment and vice. May it not be that our body covers the passage after spending its age but the soul doesn't attain the final stage.

Several people on this earth are such too in whose life *Nam*-recollection , meditation and Guru's true praise is not included, who little know for which purpose the human birth has been received. On whom *Satiguru* has his good gracious kindness only they are attached with to be the holders of devotion to tread this passage. Theirs is the much ill-luck who don't feel any sensation to tread this passage. One thing is other, worthy to note that God's attainment is not by tacts . He is not attained by merely visiting the religious places , bowing heads therein, making offering or worship and holy readings. By 'mere' recollection of *Nam* and service is not the attainment possible . One is to do all these things—worship , holy reading, *Nam*-recollection and selfless service. But one has to do all these with technique. Suppose you own a piece of land, you purchase seeds from the bazar, of wheat or paddy or of any other corn and suppose you spread these seeds therein. Will these germinate? If you are to make germination possible you stand in a want of cultivating your piece of land; you have to make beds, raise raised lines of soil, you have to spread seeds with making use of the proper technique. If you do all these then your work will give you immense fruit.

Of course we are known to this fact, what our destination is but if only remain calling destination and don't pay attention to the passage we anyhow can't reach destination. Undoubtedly we shouldn't divert our attention from destination but at the same time we'll have to be careful about the passage. If we desire to reach destination we'll have to correct our passage. Passage has its own value. If passage is not due, it is undue, how shall we reach destination? For the attainment of destination we shall have to follow passage. As if we are crossing a river, we are sitting in boat but if we don't sail it how can we reach destination?

If we are doing worldly deed even then we need technique. As ghee lies in milk but to attain it there is need to apply a technique, in the same way God pervades everywhere but for God's attainment one needs to apply technique. Wherefrom are these techniques available? These are taken from the truthful souls, the Greatmen. Along with recollection *Nam* and performing service if we preserve these with proper technique only then we are successful. If we don't have technique——on one hand we continue filling our container but on the other hand the container is emptied.

Baba Ji used to make the statement: How much distance the ox of the oil-press covers ! He only wanders around the oil-press and thinks in the evening: What a long distance I have covered ! But he is indeed at the same place. In the same style there are many people who set out but because of holding not due technique they have collected treasure and filled their container but on the other hand the container went on being emptied by flowing out. There are Baba Nand Singh Ji's utterances: *Nam*-recollecting and selfless services performer is not great, great is he/she who preserves after doing the selfless service and recollecting

Nam. Some people thus are such who do set out but just like the ox of the oil-press. They filled their container. Then they indulged into back-biting. The container was again empty. If they developed ego the container was again empty.

In the religious world to do something one needs manyfold understanding, holy company and reading and listening of Greatmen's utterances than the worldly undertaking. This needs so that desirable understanding may be acquired. Many's out of we – people's selfless service donation, *Kirtan*, *Nam*-recollection don't stand upon technique. Selfless Service is being performed but without technique. Similarly *Nam* is being recollected but without technique. Only that person who has himself/herself attained God after treading the passage can tell others the same. Only he/she will tell which difficulties come in the way as he/she is known to the passage.

In the passage of God-attainment several hardships continuously come as anything is hard to attain in proportion to its value or price. If we set out after following the passage properly according to the method the attainment of the destination will be possible and easier. Those who have covered up the passage they tell us how we are to walk, which hardships there are and what the prevention is to be kept. If you really are fond of treading or walking on the meditation-path the Eight Techniques which Bhai Sahib Bhai Guriqbal Singh Ji has explained in his book 'Mae Dasihu Maargu Sant-ho' may be greatly helpful to you. I can hope that the *Sangats* in large numbers 'll come to know from this book 'How have Service and *Nam*-recollection are to be preserved after earning the same?' Thus probable readers are likely to avail of this book to a large extent.

Harvin Kaur

321 , Green Avenue, Sri Amritsar.

FIRST TECHNIQUE

THE FIRST TECHNIQUE FOR A FELLOW ON THE PATH OF MEDITATION IS THAT HE/SHE IN HIS/HER LIFE-TERM RESPECTS ALL RELIGIONS BUT DOESN'T COME UNDER THE INFLUENCE OF ANY OTHER THAN HIS/HER OWN GURU-FATHER.

If any newly married girl at her in-laws highly respects her husband but at the same time she totally neglects her elder brother-in-law, sister-in-law, father-in-law, mother-in-law she is branded wrong and misguided. The highest degree of status is secured for the husband but disrespecting others is not a due standpoint. She has been married with the husband, it is quite fit from her part to sacrifice her all belongings for him; she has to live accordingly his order but whereas she should accept her husband as 'God' respecting others too is her obliging duty. The place in the core of her heart for the husband can't be given to any other but this doesn't mean that she shouldn't respect others; this doesn't mean that she should disrespect others. If she doesn't respect others she can't secure her husband's complete pleasure.

The unknown person sometimes naturally indulges in slander of his/her anti-sect related incarnations. It is one's obligatory desirable act from one's part that one at the same time has to save oneself from coming under any other religion and also from slander of other's religion. If the Sikh happens to come in front of a temple, a mosque or a church while going anywhere the humble servant's meek sugges-

tion is that on such occasions he/she should have a feeling of respect for these taking these religious sites as the holy Home of God; he/she should leave these sites with a feeling of respect; his/her single step ought not to be with a degrading feeling. Whosoever is busy with meditation in his/her own style the Sikh should have a due regard towards these different styles. I come across some Sikh men and women who have been a success in reading and repeating even 50 holy readings of Japuji Sahib or Sukhmani Sahib but they are found to condemn the people related with other religions. We are to take good direction from the History of Guru Sahibs; we are to think over the essence of their discourses and to analyze ourselves.

'Guru Nanak Sahib' when he started his great undertaking of the uplift of the masses he made his two companions—a Hindu and a Muslim. If his thinking and approach would have been limited as ours is generally found to be he would in that case would have sought only a Sikh fellow. Whenever he was questioned, "Who are these two fellows? Your followers, your Sikhs or your attendants?" Guru the Great at such occasions used to tell them that both of them were his own brothers – Bhai Bala Ji and Bhai Mardana Ji. Who was chosen by 'Guru Arjan Dev Ji' to found the great religious place, Sachkhand Sri Harimandar Sahib? Sain Mian Mir Ji, a Muslim. If he had so desired he would have chosen a Sikh too. Bhai Gurdas Ji, Baba Budha Ji and many other Sikhs were present at that time who deserved to be counted among high class Sikhs. But this was merely for drawing guidelines so that we-people may choose our right path—Respecting all existing religions.

When came the time to include *Bani* in Guru Granth Sahib if he had any touch of fanaticism he would have in-

cluded merely the Gurus' *Bani*. But think over, he has not included only the Gurus' *Bani*, he rather secured a due seat to Bhagat Kabir Ji - a weaver, Bhagat Farid Ji - a Muslim, Bhagat Ravidas Ji a cobbler, Bhagat Saen Ji - a barber, Bhagat Dhanna Ji—a *Jat* i.e. a cultivator.

Guru Harigobind Sahib Ji too respected all religions.' He in 'Hargobindpur' made also a mosque built for the Muslim brothers which approves that Guru Sahib respected all religions. Guru Gobind Singh Ji too loved not only the Sikhs. He allowed also Bhai Nand Lal Ji, Pir Budhu Shah a loving corner to sit very close to himself. Guru's dear Sikhs too have adopted their Guru's guidelines. Maharaja Ranjit Singh made not only Gurdwaras gilded but also temples, mosques and churches.

An unknown fellow many times indulges in evil-talk of other religious sects, incarnations, other religions. It is greatly desirable from the part of an ardent Sikh that he/she should cherish the feeling that his/her Guru-Father is the greatest but at the same time it is hoped from him/her that he/she needn't negate other incarnations. There are such so-called Sikhs who are found to talk with a touch of pride that they only believe in the greatness of Guru Nanak, they don't give any least importance to others. But please try to follow the micro point – the faith in the Guru-Father is to be held and at the same time feeling of pride too is to be avoided. In case we do so we cause our Guru-Father annoyed with us; we don't ensure his bliss. When you talk with an air of pride and say that you don't consider any other having a bit of importance, please think over, it is a sort of degrading work. But any sort of degrading is not accepted in Sikhism.

Once the humble servant happened to see a certain



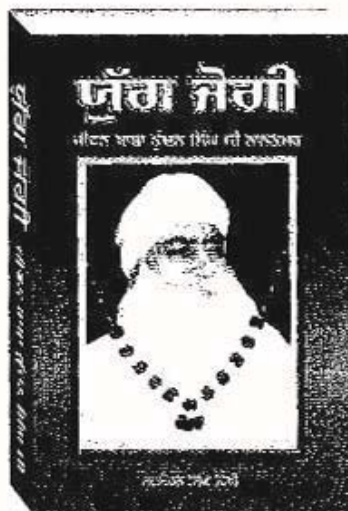
Bhai Sahib Bhai Guriqbal Singh Ji while providing Amrit to the Desirous with Satguru Ji's grace during an Amrit-Sanchar.

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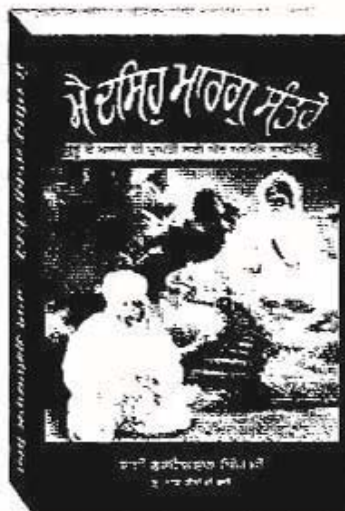


Bhai Sahib Bhai Guriqbal Singh Ji while explaining the Sikh code of conduct to the fortunate fellows after they attained Amrit and became Guru Wale. The snap shows also all the Five Beloveds.

The Books already Published by
Gurmat Satsang Sabha Dhann Dhann Mata Kaulan Ji (Regd.)



Read in this book the life
narration of Dhann Dhann
Baba Kundan Singh Ji
Nanaksar Kaleran - The
Greatman



The first book written by Bhai Sahib

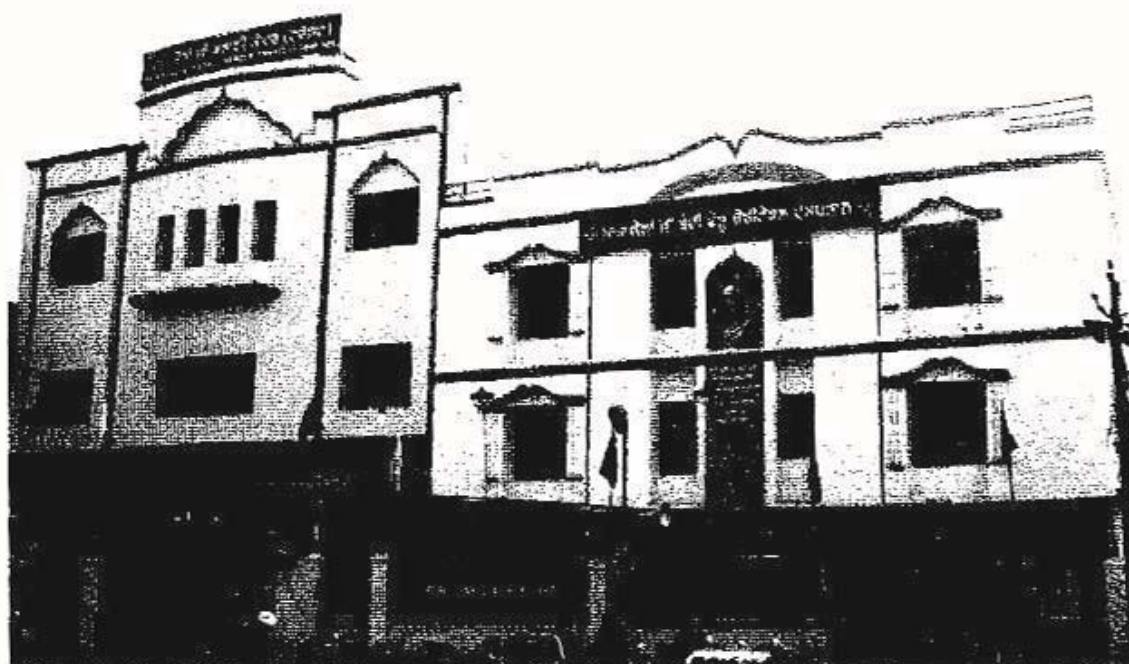


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Invaluabe books to learn Kirtan at home.



1. Due to Guru Sahib Ji's Immense Grace 'Mata Kaulan Ji Bhalayee Kendar Trust (Widows) is functioning at Tarn Taran Road, Sri Amritsar. Here with Guru Sahib Ji's kindness nearly 1200 widows are availing of free ration every month.

2. Due to Satguru Ji's Kindness & Mercy another mile-stone in the field of the selfless service in the form of Mata Kaulan Ji Bandi Chhorr Charitable Hospital- an initiative inaugurated on 28th of February, 2005 in which 850 patients are availing of the services daily.

Gurmat Satsang Sabha Dhann Dhann Mata Kaulan Ji (Regd.)

All the beloveds and the Sangats throughout the country and abroad are most humbly urged for their information that the following Jathas are performing the selfless service of Kirtan under the loving command of Gurmat Satsang Sabha Dhann Dhann Mata Kaulan Ji (Regd.) and Mata Kaulan Ji Bhalayee Kendar Trust.

- | | |
|--|--|
| 1. Humble Servant of Guru Darbar
Bhai Guriqbal Singh Ji | 10. Bhai Manjit Singh Ji Majitha Road Wale |
| 2. Bhai Amandeep Singh Ji | 11. Bhai Harminder Singh Ji Baba Ji
(Religious discourse giver) |
| 3. Bhai Harvinder Pal Singh Ji (Little Master) | 12. Bhai Antarpreet Singh Ji |
| 4. Bhai Hardev Singh Ji Diwana | 13. Bhai Kawaljit Singh Ji Delhi Wale |
| 5. Bhai Jaswinder Singh Ji Civil Line | 14. Bhai Harbhajan Singh Ji Ludhiane Wale |
| 6. Bhai Gurdip Singh Ji Basant Avenue | 15. Bhai Balwinder Singh Ji Dehradun Wale
(Religious discourse giver) |
| 7. Bhai Tejpal Singh Ji Tarn Taran Road. | 16. Bhai Gaganjot Singh Ji Jalandhar Wale |
| 8. Bhai Jatinder Singh Ji (Bittu Vir Ji) | 17. All the ladies' Jathas Dhann Dhann Mata Kaulan Ji
Civil Line and the city |
| 9. Bhai Arvinder Singh Ji Long Master | |

KAR SEWA

KAR SEWA

KAR SEWA

Kar Sewa of the Gurdwara Sahib Birth Place Dhann Dhann Baba Deep Singh Ji Pahuwind Sahib

At this place Baba Deep Singh the Omnipotent, the Soldier-Saint was born and here Baba Ji spent his childhood. From this very place Baba Ji went to Anandpur Sahib to attain the Great Gift of Amrit. The Kar Sewa of the fortunate place is being taken by Guru Sahibs and the Martyr-Singhs showering their grace.

Undertakings under construction at this place.

1. The Prakash Asthan Hall is being enlarged three-fold than the former.
2. Mata Jiouni Ji Langar Hall.
3. Parking (with a capacity of 200 vehicles) well-decorated with flowers.
4. Bhai Bhagtoo Ji Museum commemorating Baba Deep Singh Ji's Father well equipped with modern computer technique.
5. Construction of the Inn for the accomodation of the visitors.
6. Baba Deep Singh Ji Public School English Medium Boarding.
7. Beautiful Park.

Kar Sewas of Gurdwara Sahibs already accomplished at Sri Amritsar Sahib Ji

1. Gurdwara Mata Kaulan Ji Sri Kaulsar Sahib,
near Gurdwara Baba Attal Rai Sahib.
2. Gurdwara Satsang Sabha Dhann Dhann
Baba Deep Singh Ji Shaheed,
Bazar Loharan, Chowk Lachhmansar.
3. The Sewa of Gold Planquins, Gold Doors
and Gold Windows.



Humble Servant of
Guru Darbar
Bhai Guriqbal Singh

**Gurmat Satsang Sabha Dhann Dhann Mata Kaulan Ji (Regd.)
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in all conditions and circumstances needn't thinking that others are bad, others are lower. If any Sikh says, 'O Guru Nanak! Thou are great' but at the same time says that others are bad then really Guru Nanak is, take for granted, displeased with us; by holding such a low thinking we can't ensure Guru Nanak's pleasure. If on the other hand, a Sikh fellow says, 'All are good but O Guru Nanak! You are the greatest' then we well deserve Guru Nanak's sweet joy. Guru Nanak's celestial face then is to our side.

Some fellows are found to unfold their own sufferings to whosoever they happen to come across i.e. to others. The humble servant doesn't say that they are bad. We should be taught to consider all good. But at the same time this lesson too is to be learnt that 'O Father-Guru Nanak! My bundle of woes is before you. This is to be unfolded solely before you'. If you have unfolded your own bundle of woes before Guru Nanak and suppose some outsider approaches you and asks you to lead him/her to a particular so-called religious site then you may visit that place but only with a light mood just to gain some new information but on the other hand if you visit that site and start unfolding your own bundle of woes then it is certain that you have fallen from your own high objective. In the same innerself the seat which you had formerly reserved for your own Guru-Father is occupied by some other. This is a sort of disturbance.

In the life-term these both continue----- sufferings and comforts. We generally leave the Guru's door when there is a delay. *Ardas* has been forwarded and if our demand or desire has some delay and is still far from fulfilment we start thinking, we have not gained any thing from this place so the shelter should be altered. In this way we are

by and by very far from the Guru's Home. We should be such ardent fellows of the celestial Master that from the deep corners of our heart these words should come out: O true Emperor! Thou are my sole shelter. I leave it wholly with Thy infinite authority. I am Thine. Except Thou I have not any support. Your doing is acceptable to me. Shower your gift early or late.

The Greatman's words are, if you want to be Guru Nanak's then 3 merits have to be developed by you, (1) Don't make any haste, (2) Don't leave the Door-step, (3) Don't come into an air of feeling pride.

In Guru Nanak's great Home there may be delay but conclude that there is no injustice at all. The fellow who hasn't allowed his/her faith shaken he/she never returns from this great Home empty-handed. Actually delay is for our own betterment. The celestial Master well knows when the desired gift should be showered. Baba Nand Singh Ji used to state that fellow who has not been a success in his/her demand and desire fulfilled from Guru Nanak's Door-Step will never fulfil that demand, that desire from any other door-step. The Sikh who seeks many boats, who yarns for pleasing various gods he/she has to face a failure.

Once a certain *Gurmukh*-looking Sikh led the humble servant to his shop. There I witnessed a religious-looking corner as pictures showing Guru Sahib and Baba Deep Singh Ji. But soon I happened to witness that along with these pictures they (my host and his company) had been displaying the pictures too showing many goddesses, gods, incarnations including *Kachh Avtar*, *Machh Avtar* etc. The humble servant asked him why such arrangement had been made. The host explained to the humble servant that that was their meager attempt to please all lest any of them

should be annoyed. These are the words uttered by Baba Nand Singh Ji, "You need to water only the root; you needn't to water every leaf separately". What is the root? 'Guru Nanak'. One who has attributed Guru Nanak, who has made oneself Guru Nanak's, one needn't in such case worry at all about any god being displeased.

Once there was a three-day religious function at Faridabad—Friday, Saturday, Sunday. Wherever there is any three-day function our stay is planned in somebody's home. Now here is a narration of Thursday night. When we returned that night from our programme it was 1.30 a.m. We had been thinking to take some rest. We got up at 4.30 a.m. so that we might be prepared for the next programme. When the humble servant got up it was asked from the home - dweller in a natural way if there was a shampoo already present in the bathroom. They asked the humble servant why shampoo was wanted. The humble servant told them that he wanted to wash his hair as he had been given a good direction to him to wash hair daily. Now please pay your attention. Both the husband and the wife collectively say, "O Bhai Sahib, please don't wash your hair today. Don't you know that today is Saturday? On Saturday people don't wash hair". The humble servant said to them, "It is my meek urge to you to allow me to wash my hair. Why do you perplex?" They said, "Remember, as you wash hair Shani the god will be annoyed with us." The humble servant at such a turn then took an aid of the technique. The humble servant said, "All right. If *Shani* the god may cause you-people harm the humble servant would never wash hair this day."

The humble servant locked the door of the bathroom from inside. Thinking that the humble servant is all alone

there to work accordingly his own will he washed his hair, dried it well and dressed his *Siropa*. When the humble servant came out the couple was found by him examining without asking him flatly whether he had washed hair or not. The humble servant carefully dressed turban and left their home for the programme. When at the fall of night, we returned at about 1 or 1.30 a.m. the host and the hostess asked us if we wanted milk or something else. The humble servant told them that his party at that time didn't want anything. Afterwards they showed a very particular regard by touching the humble servant's knee by saying, "Thank you for your abiding by our meek urge regarding the taboo of washing hair. Lo! Having the taboo under desirable consideration has been greatly helpful to we-people today. All harms likely to be caused to we-people have been escaped well." The humble servant then told them the truth and added too that his main good purpose was to relieve them from their false superstition.

Please all of you are urged to analyze yourselves. Are you too are such victims? If your *Amrit Vela* starts with the holy *Banis* of Sri Japuji Sahib and Sri Sukhmani Sahib the humble servant can under the sweet fear of his Guru say with self-confidence that *Shani* will not cause you any harm. Rather he will be present in your service. In the service of the true and ardent Sikhs as a matter of fact all goddesses and gods are already prepared to do whatever is wanted by such *Gursikhs*. They earnestly welcome if any service from gods and goddesses is wanted and asked. The Sikh has not to condemn any religion, he/she has not to degrade any religion. But on the other hand please take it for granted that *Pirs* would never be annoyed. Rather they will be present in your service.

One is under the undesirable influence of a curse only in case one has been indulged in blasphemy. O Sikh! Respect all but you must develop such a love with your own Guru that your innerself should call again and again, 'O Guru! Thou are my sole shelter.' Respect all. But seek only a seat in the one Boat. You must analyze if you have not sought many a seat in various boats. You must analyze whether you light an earthen lamp (assuming a *Pir's* place this bad practice is found to be continued by many so-called Sikhs and that is equal to remain very far from Sikhism). In rural areas the bad practice is in full swing. If they are enquired why they light Thursday's earthen lamp they express their weak mentality that they feared lest the *Pir* should be annoyed with them.

A Youngman met the humble servant. He said that he had been passing through doom days; his business had been going on with a number of hardships. He immediately added also that he had approached a certain 'Wiseman' and thus he was told by him that due to the annoyance his business was dim. Then 'the Wiseman' told him the curement. He had directed him to make an offering of vermilion mixed water to Sun god and that ritual would surely cause his business to come back on the desirable smooth line.

The same youngman happened to see the humble servant after a gap of about two and half months. The humble servant enquired about his state on the whole. He said, "Very bad. My loans have rather increased greatly whereas the total amount due was 70 thousands now it is 1.25 lacs". The humble servant said, "You had completed the ritual comprising vermilion mixed water offering for seven days. Has that been proved quite ineffective? Has that not

been a suitable curement?" The humble servant explained how instead of his own one former trouble he had been holding at that time the two troubles. He couldn't at the spot catch the real sense. So he repeated that his trouble was still one and that is the burden of loan—whereas that had been 70 thousands, then that grew to be 1.25 lacs.

The humble servant said, "Formerly you had only one trouble of loan. Now your newly grown second trouble too is with you that you have got down from Guru Nanak's Boat". Eh Sikhs! If you too visit those who have magic-spells (termed as *Taveets*) this shows that you have a space to be occupied by those fake traders, whereas this is the humble servant's earnest desire that in your own eyes only Guru Nanak's holy seat ought to be occupied. If you at any time secure any other space you'll surely remain incomplete.

Let us take good guidelines out of Guru Angad Sahib's life. You well know how he used to visit the goddess' place formerly every year but when he had Guru Nanak's holy glimpse he sold away his own mind to him and he grew to be only Guru Nanak's.

Once the *Sidhas* had visited Guru Angad Sahib's holy place. They offered themselves to fulfil the great Guru's any desire whatever according to them he had been holding. But Guru Angad Sahib said to them "O *Sidhas*! You may stay for the days accordingly your own willing, food-items served here will be available to you-people but what you have recently said please don't repeat that afterwards. This mind has secured itself for Guru Nanak, nobody's else than him".

Please make such love-ties with Guru that your innerself should repeat again and again, "O true Guru! I

myself from my deep corners am Thine. My heart is actually Thine. My heart, my body, my soul seek only Thy support". Our every call, our every earnest urge should be in Great Guru Nanak's, Great Guru Sahib's holy feet. Please have hope from One. This is not a good standpoint for we-people to change our boat in case we have to face trouble. The humble servant implores that never should our hands try to knock at any other's door. May this be our unshaking faith that ours is the Supreme Guru! We should cherish a complete faith in our Guru's ultimate capability. Our complete betterment and release from all bonds lies in Love-Mediation? What is love meditation? This is ---- "Guru Nanak! No body is mine except Thou!" These are Baba Nand Singh Ji's utterances, "Seek the tree and you will have shade and fruit automatically." In the same way one who has found Guru Nanak, make it concluded that all goddesses and gods are automatically pleased with him/her. If we start pleasing every goddess or god then at one time a particular one out of these, suppose is pleased but at the same time some other will be found to be displeased. If Guru Nanak is pleased, please be confirmed that all are pleased with you. There is no problem at all.

Once when Guru Angad Sahib had not yet received celestial *Gurgaddi*, he was in Guru Nanak Sahib's service during a certain night he witnessed a lady sweeping the Guru's home- floor with a broom. He made an enquiry stating, "Eh Sister! Who are you? What are you doing here at such odd night-time?" The lady stated, "Actually you have failed to recognize me. I am the same goddess to whose holy place you used to come regularly every year to have her holy glimpse." Bhai Lehna Ji was greatly surprised and he asked, "Then why did you choose a meagre sort of ser-

vice of sweeping here?" The goddess' answer was, "I myself after only collecting the blessings onwards forward these to my own holy place visitors."

So this is the First Technique for a meditating fellow that he/she must respect all, condemn none but at the same time he/she need not come under any other's influence than his/her own Guru-Father.

This is a narration that happened with the humble servant some years before. Night time was going on and it was 10.30 p.m. The humble servant's door was strongly knocked at. The humble servant took a glance from the upper storey to make an estimate who at this odd hour at the fall of night had been knocking at the door so strongly. It was beheld that a *Gursikh* with an unbound and untrimmed beard with a well-dressed turban was present. He said to the humble servant, "Please come down quickly". The humble servant came down and asked him regarding his motive. He said, "Accompany me lest we-people should lose the golden chance of availing of." The humble servant asked him, "What is the actual programme? Please make clear." He then said, "A certain greatman has come. He has been staying at the cremation site. He is 150 year old. Please make a haste lest we should miss him, lest he should leave the site; avail of his holy glimpse, whosoever has his holy glimpse with any hope with himself/herself that is automatically accomplished." At his such a tall talk the humble servant couldn't remain behind to give him a mediocre sort of shake holding his shoulder, "Eh Brother! I amn't in such a haste as you are". He once again said, "Please, Bhai Sahib, don't waste time". The humble servant then made him known to his own standpoint, "I may go there but merely with a motive of gaining some general knowledge. I have

reserved the inner seat only for One. This humble man has been sold. He can't bow before any other taking him/her as his lord."

We-people too, it has been found out that, come under the impact of one or the other outsider. The humble servant's meek appeal is to you, "Whatever shining face any outsider shows to you, even then you must seek only your own Guru's great shelter. The Sikh's faith on his/her Guru should be unshaking; it ought to be firm like a mountain; it shouldn't be like a straw. You have seen how when wind blows straws start flying away. The straw in such a situation goes to other bazaars."

Other Sikhs would have been living in Garrshankar but only Bhai Tilka was found out to be completely above from coming under influence of paradises. Single Bhai Tilka didn't visit the *yogi* who had a blessing of making others experience one year stay at the Paradise whosoever had his 'holy glimpse' but the *yogi*'s particular joyous mood, if he happened to be pleased with any visitor, could provide him/her 100 year long term stay at the Paradise. Those who were just like straw were flown away. They visited the *yogi* for his 'holy glimpse' with a desire to make their stay at Paradise possible. But on the other hand he who was firm like mountain he remained stable where he was. He didn't go.

We find description to such an extent in history that he (the *yogi*) himself then visited Bhai Tilka. He was at his door-step. He said to him, "Eh man! Now open the door and avail of my holy glimpse". The *yogi* even made an offer to him for reserving 100 year stay at Paradise but he didn't respond to his offer positively. He rejected even Paradise. He said, "I don't want to go there. I have cherished that

nectar from Guru Arjan Dev's holy-feet that nothing else appears me better than that celestial nectar". But the world is not such. The common people on the other hand are not such. As it is heard from anybody the immediate result is crowds without any least confirmation and character of the so-called *yogi* or saint.

Some years before a baby was born in Amritsar and the baby's nose was naturally abnormal. The tall talk was heard here and there that Ganesh Ji had taken birth. Whatever you desired could get the same. Crowds gathered there. In the same way it had happened many years back that the Stove god was framed. People said, "Whatever you desire you surely get; any demand of yours will be fulfilled." Think over, where has that god gone now?" The humble has servant once again repeats that merely at hearsay crowds of people gather in no time.

In all previous years it was the talk of the town that from somewhere a particular sort of water had been found out to exist and due to availability of that water then there was no need to go to and consult doctors, the water would remove all kinds of ailments. There were crowds and crowds, trucks loaded with people started to reach that site. Crowds come together at the mere hearsay of such things. But on the other hand, those who have developed complete faith-stable and unshaken they don't come under anybody's influence. They seek only from their own Guru for the fulfilment of their due wants. They don't let themselves unfold the pack of their own sufferings before any outsider.

This is the First Technique! Not being influenced from here and there. One who forwards one's head here and there is certain to lose one's real path. He/she deviates, slips.

We went to Ahmedabad. There was a *Kirtan* and *Amrit-Sanchar* programme. We had a spare time of five hours. We had been staying with some host. The host led us to visit a certain place. Thousands of millions rupees were spent on a structure. The structure was known as '*Akshar Dham*.' We went inside and beheld that a picture made with 16 curtains was there before us. The picture showed us regarding God's universe. On the other hand through the medium of computer the rainfall was shown. And also the ancient time thousands of years ago on this planet was shown. Their last item of performance was an exercise of *Kirtan* by idols. One idol was playing on *Mirdang* a musical instrument; some other was witnessed playing on *Rabab*—another musical instrument. In the backside a religious composition was being played with a tape-recorder. Responding to the composition was being played the idol showed the movements of its lips. At the appearance of the words of reliance the idols showed a particular pose of intoxication. A certain humble servant's mate stated, "Lo! What a great thing! The idols are performing *Kirtan*."

The humble servant said, "Eh Brother! Please continue seeing but don't come under the influence." He returned these words, "This is such an influential thing." The humble servant's suggestion to him was that inspite of a good looking thing he needed not come under the influence. The humble servant said, "You start coming under impact to behold these idols performing *Kirtan* but you little know how in your own Holy-Father's Home—*Sachkhand Sri Harimandar Sahib* 'the true idols' perform *Kirtan*. You visit whichever Gurdwara Sahib—either *Rakab Ganj*, *Sis Ganj* or *Bangla Sahib* you will find that a *Kirtan* performance is going on. And from the Holy Home of Sri Guru Ram Dass

Ji you will see that the *Kirtan* diet is being provided for ever, without any break. Eh Brother! Continue seeing this performance but please don't be influenced".

So O company of good people! This is the First Technique. If you-people have a real taste for treading on the Royal Road you-people are meekly urged to reserve your own innerself good seat for your own Holy Father for if you come under any outsider's impression, in other words, you consciously or unconsciously start concluding your own Guru smaller by and by a day is certainly to come when you start finding faults with your own Guru and in this way your own meditation, your own earning is halted. Such a relationship is wanted to be established by you with your own Guru that you should repeat again and again, "O Guru Nanak! Nothing is beyond Thy Great authority. My Formless is Thou – no body else". Becoming One's is must. This is to be so that there remains not any need to find out 'Formless' from outside. Formless' holy-glimpse you will have from holy-glimpse of your own Guru.

Don't think ever that the people belonging to other religious communities or their activities are lower. The Sikh badly needs to be One's but at the same time he/she has to respect all; otherwise demerits like jealousy and back-biting will appear and his/her meditation will grow to be hard. This mediation will grow to be of a fanatic nature. You need not meditate to be a fanatic fellow, meditate to be an intolerant one. You are to exercise Love-Meditation. And the First and Foremost Technique for a meditating fellow is that *HE/SHE MUST RESPECT ALL RELIGIONS BUT AT THE SAME TIME HE/SHE SHOULD NOT COME UNDER THE IMPACT OF OTHER SECTS, OTHER RELIGIOUS PHILOSOPHIES OTHER THAN HIS/HER OWN GURU-FATHER'S.*



SECOND TECHNIQUE

FOR A MEDITATING FELLOW THE SECOND TECHNIQUE IS THAT IF WHILE MEDITATING LAZINESS CAUSES HIM/HER TROUBLE OR HE/SHE IS FED UP WITH THE EXERCISE HE/SHE SHOULD GO ON CHANGING METHODS BUT HE/SHE NEEDS NOT TO GIVE UP MEDITATION.

As in the starting a kid wouldn't go to school in a joyous mood because its mind is not at home there. But by and by the kid is made to come to follow the merits of studies and in this way the kids grow to agree to go to school and study. In the school to inculcate a taste for learning many methods are adopted. It is not so that the kid weeps over the issue of going to school and the parents allow it to leave going to school. Many kinds of methods are adopted for the kid to make it go to school. Similarly as soon as we set out to tread this path (spiritual in the starting feeling of sleeping, laziness and feeding up of mind—at such things leaving the meditational exercise at all is actually not a fit way. Remaining involved into is the medicinal curement—an effective one.

These are Bhai Vir Singh Ji's utterances that whether mind is stable or unstable one shouldn't leave telling *Gurbani*; whosoever will remain involved at the mature time they are a success in gaining a concentration, a stability. Those who continue walking however with a slow speed hope can be had from them to reach the destination. But those who have left the passage it is certain that they have missed the path for ever, they lose all chances to make

them close to destination.

This is the nature of the mind that it searches for taste. The undertaking having no taste at all makes him/her bore, fed up from that undertaking quickly. Recollection first of all removes dirt. For this very cause our mind is not pleased with this and when the mind is without any dirt then one starts deriving taste out of recollection. Then one does not from one's own part want to give up recollection. Some make a statement, "If mind is not concentrated or connected then what is the use of recollection?" It is urged that in both cases – concentration or scattered mental state sit in exercising recollection. Till the good deeds are lesser in your bank account-book your mind will not be concentrated but at the very increase of your good deeds your mind will start being concentrated. If we give up exercising meditation how then can our good deeds be increased?

As the seed, it is put into the soil whether uprightly or upside down it grows in all situations only uprightly – in the same way, you are to tell 'Waheguru-Waheguru.' Please make a sincere attempt to tell it cherishing a good taste but if you tell it without a good taste in that undesirable state too it will prove helpful to you at least to some extent, it is not absolutely fruitless:

Tulsi hari hari keejeeye, bhaave reejh ki kheej.

Jue Dhartee me hara hoei, ulta pulta beej.

As fire's natural feature is burning, in whatever way anything is put unto it that is burnt in the same way *Bani's* natural feature is 'burning our sins'; we read *Bani* in which-ever style it is certainly to burn our sins.

One mental situation is – One has reached upto the 17th or 18th *Astpadi* (A *Gurbani's* particular form with eight

stanzas) and the mind is fed up, 'When will the undertaken holy reading be completed?' And the other one is that one starts taking a good taste in exercising holy reading. One has completed it but one still wants that one should sit and exercise it. One has to leave the sitting posture only for the purpose of one's worldly duty otherwise one's inclination is still to sit and read. One is feeding up of mind; the other is feeling a good taste.

These are the utterances made by Bhai Vir Singh Ji, "We-people i.e. the Sikhs don't deserve taste; the Guru himself comes in the Sweet Home of kindness and provides taste. We-people are fluctuated considering our childish psychology. It is man's duty to tell His Holy Name (*NAM*); taste is in *Waheguru's* own custody. Yet here is the warlike process. One is to use the balls of *NAM* and destruct the trenches of *Maya*, dirt, perplexity and filth. May the balls struck continuously and destruct the foe's fort's edges! We, the Sikhs are to make certain our own victory over our foes of vices with the support of our Guru having steadfast faith on him. Then we will surely experience taste.

NAM is a valuable thing. It is gem, it is diamond but at the same time telling *NAM* is very difficult. Once some 10 or 12 Brahmins came and forwarded their case in an appealing style that since the Great Guru had started the way of meditation of Formless our business was folded up, all had given up giving them any importance. The *Satiguru* stated, "If the people have stopped worshipping you-people please don't be worried over the issue. I myself (means including the Guru's Sikhs) will worship you-people. The items wanted by you-people – good clothes, food, money or wealth – will be provided to you-people." The Brahmins said, "It is a good and satisfactory thing for us. We agree to

you". Guru Sahib said to Bhai Aalam, "Hand over one rosary to every Brahmin. Make certain to have their seats at 5 yard distance. Ask them to exercise recollection. Along with this you have to keep an eye of watch over these lest anybody should feel sleeping or halt recollecting". Bhai Aalam did as he was commanded. Those Bhramins hardly spent a single day. When it was evening Guru Sahib provided all with clothes, food and five *mohars* to every Brahmin and said, "You-people will be entitled to have all these things daily. Your work is only recollection. At this the Bhramins said, "Recollection for what you ask is much difficult, the telling of rosary is a very hard job. In deed this work is out of the range of our capacity. We are prepared to earn lesser. But please let we-people take leave from you as recollecting *NAM* is a much difficult job". The concluding thing is that however recollecting *NAM* is a difficult job if one solves one's own psychological puzzle then the reverse will be the outcome:

"Aakhaa jeevaa visrae mari jaaou."

(Ang 9)

The same recollection of *NAM* that was realized to be a difficult job would then start being realized sweet and juicy. If you-people still feel that recollection of *NAM* is difficult then there are some techniques told by the Greatmen and you-people should adopt those techniques. Then you-people will start realizing recollection of *NAM* sweet and juicy.

After having got up earlier and taking bath connect yourselves with *NAM*. The choice is yours own. You may exercise the holy reading of Japuji Sahib, you may connect yourselves through the medium of the Five holy composi-

tions or Sri Sukhmani Sahib, or *Gurmantra* or *Mool-Mantra*. Whichever medium you feel you only adopt that very medium and connect yourselves with God's *NAM*. But if you sit cross-legged and you still feel going into sleep the humble servant makes a strong appeal that please don't leave the job of recollection at such a moment. If feeling of going into sleep is hanging heavy upon you then get up leaving your sitting posture and start walking about and singing the holy composition. At such a time here is a suggestion for having a wet towel on your eyes. If you start feeling bore while reading the holy *Bani* then start the service of flywhisk: continue recollecting *NAM*. And if again after 15 minutes you start feeling bore then play a cassette of *Gurbani*. Listen to the holy-compositions with your ears and at the same time continue recollecting *NAM*. And if again mind is feeling bore then *Sahij* style holy readings of the holy composition, Japuji Sahib and Sukhmani Sahib are the alternatives for you to avail of. The actual thing is that you may go on changing your techniques, your methods, your mediums but you are not to give up the job of meditation. If in meditation you feel bore, laziness and feeling of going into sleep you must go on changing techniques but not give up the undertaking of meditation.

Here is an incident i.e. a narration. Only sometime before the present day, we visited Jodhpur. There was a *Kirtan* programme. There during the *Kirtan* performance we asked the present holy gathering to raise hands to take a vow that they would from that day onwards be entitled to take their food only after recollecting *NAM* for 40-45 minutes. This is the happening which took place at our host's home. As we were served food we asked the host to join us. He then told us that he had then accomplished recol-

lection for only half an hour and he would take food after recollecting for 15 minutes more. The humble servant enquired if he had not got up at *Amrit Vela* i.e. in early hours. He then told the humble servant that he had got up at 4.00 a.m. but when while recollecting he had a nod then he had gone asleep. He once again repeated after this explanation that he would take food after recollection for 15 minutes. The humble servant then suggested that in case a nod starts hanging heavy it is not fit to come under the impact. At such a time start recollecting by walking about or adopt any other method.

Sometimes such a situation is before us that after recollection for only 10 minutes mind is bore. A little technique was given by Greatman Baba Nand Singh Ji. Try it at anytime. Baba Ji used to state that one is to take the 108 bead - rosary. At the first bead one is to utter 'Waheguru' four times then to take the second bead and repeat the same. In this way, one starts feeling taste. The desirable taste will then be started to be established. Please have a determination to complete 20 such rosaries. At one bead by uttering 'Waheguru' four times you actually ensure $20 \times 4 = 80$ rosaries. What a great meditation! By doing so the mind that feels bore because of the influence of *Kalyuga* willn't feel bore. Baba Ji used to suggest another method 'Hold one bead of the rosary and utter 'Dhann (Bravo!) Guru Nanak Dev Ji;' four times. Then you-people will enhance your taste formerly realized. It means that you-people this time has taken Guru Nanak Dev Ji the Great as 'Waheguru'— "O Guru Nanak! Thou are Waheguru!"

Get up in early morning hours i.e. 3 or 4 a.m.; have a seat in solitude; feel the Guru quite close to yourself and thus exercise the holy readings of Japuji Sahib. Your feel-

ing should be of such a sort, 'I amn't repeating the holy composition all alone; I am in the celestial presence of the Guru; the Guru is just before myself; he is listening to the holy reading exercised by me'. By doing so an attention into the Guru's holy feet will start to be concentrated and feeling of going into sleep will not cause you trouble. If inspite of this the feeling hangs heavy upon you then please get up and start walking about and the attention must be continuously concentrated. Sit down after some time. The purpose behind this is that at the time of holy reading feeling of going into sleep and laziness are to be escaped by growing aware enough. One has to be alert.

The humble servant read a statement given by a meditating fellow contemporary to Bhai Vir Singh Ji. In his own home he had managed to have 11 methods for connecting himself. The humble servant has a personal experience of having a glimpse of his room and he has thus witnessed his means. He had imposed upon himself a ban. He used to exercise holy readings of Japuji Sahib in only one sitting and experienced taste. Now feeling laziness after one exercise of one hour is a natural human behaviour. The Second Method – He had erected a pipe equal to his own chest length. He used to place his both arms on that pipe and exercise recollection .

Now if he felt tired even on the pipe he had maintained a swing in his room. He has written in his book that when he would sit on the swing after leaving the pipe he would thus spend well about half an hour. The recollection and light vibrations would go arm in arm. If he felt tired on the swing then he would use a *Bairagan* taking help of which he would repeat Chowpae Sahib or some other holy composition. The Fifth Means – He had also a chair by sitting in

which he would connect himself. The Sixth Means – He possessed a certain stick by aid of which – it was told by his attendants that when he felt too much under the pressure of sleeping – he would stand up and thus he could exercise even eleven holy readings of Japuji Sahib easily.

The servant said that he would have a continuous process of a *Sehaj* Style holy reading (of Sri Guru Granth Sahib Ji). He would undergo 50 to 100 holy *Angs* in one cross-legged sitting. The Eighth Means – Recollection while holding and working with a flywhisk. The Ninth Means – He would listen to a holy composition by playing a tape-recorder and imagine as if he were sitting in Darbar Sahib. The Tenth Means – A certain hand-writing with one complete *Asatpadi* on one page – every page was of so much breadth. The attendant told the humble servant that he would read a complete *Asatpadi* in only a single breathing. The humble servant thinks that all people naturally have not a complete belief in such a thing and such people may put a question: How can it be? But one who has not gone on the roof of a house how can he/she tell what has been lying on the roof? But On the other hand that fellow who has gone he/she can tell what has been lying there. So who have not reached they will naturally say that such a thing can't be but on the day when they themselves reach to that height they themselves will say, "Yea, this can be!"

Even today the humble servant is known to many such souls who if not in one breathing but in two breathings they read one *Asatpadi*. But one who has not reached for him/her it seems really an unreachable thing. The Eleventh Means – He had a rosary with 1000 beads. His attendant told the humble servant that sometimes he had to undergo one lac holy readings in a month. He would exercise two or

three rosaries everyday and thus reach to the counting of one lac in the time-limit. Baba Kundan Singh Ji the Greatman by uniting many rosaries had made a rosary. (His wondrous ways only he himself knows!) He would say to his personal attendant much lovingly, "Eh Brother! Bring my rope!"

The people among whom the humble servant can't exclude himself generally place the holy hand book aside with a view of having gone into sleep for five minutes and at such moment we-people go fast asleep for even 2 or 3 hours. We-people are to take a good guideline from the lives of those greatmen who have been successful in treading this path. We-people thus should come to realize the importance of going on changing methods but not giving up the great undertaking of recollection or meditation. This can't be branded any sort of crime.

The Greatman used to explain one certain method still other than the above mentioned ones. This is ——— Breathe, halt it at your chest (inside), recollect inwardly. There will be no physical sound. The tongue will not move but even then the meditational process, the act of recollecting will be continuously going on. In this way you will say 'Waheguru, Waheguru' 9 to 10 times in a single breath. (Adopting this method please don't compel yourselves to increase the number. Afterwards take smaller breaths, the fourth breath is to be kept again longer and it has to be stayed at the inner part of the chest and repeat 'Waheguru-Waheguru' wherever you have the faith by concentrating attention into the holy feet. In this style if one sits even for half an hour it has a great sweet fruit for oneself. In such a style one doesn't come under the impact of going into sleep. An ordinary man when sits in a meditational posture feel-

ing of going into sleep is heavy but by adopting this style going into sleep will not be heavy. Two smaller breaths are actually to cover up the commonly witnessed tiredness in case of longer breaths. In the smaller breaths too 'Waheguru' is to be repeated but it will only be repeated two or three times. By and by as you increase your meditational exercise it too will enhance.

Once Baba Ishar Singh Ji, his attendant Baba Kundan Singh Ji (Attendant at that time) and Bhai Gurmukh Singh Ji visited Goindwal Sahib and started taking holy bath in Bauoli Sahib. While Baba Ishar Singh had been taking holy bath he said to Bhai Gurmukh Singh, "We must have a holy dip by catching/holding the nose and with the *Keshas* into Bauoli Sahib". Now into the water it is not impossible for a man to have one or half breath. Baba Ji said, "So far you are into water the first *Paurri* upto 'Nanak hoseee bhee sach' is to be repeated by you. When you come out you will tell us for how many times you have repeated". (We have been discussing on what meditational exercise is.) When he came out and was asked for how many times he had repeated the answer was 'Three times'. Then he asked Baba Kundan Singh to go through the same process. When Baba Kundan Singh Ji came out and he was asked he said, "O Great Baba Ji, with your gracious kindness for 7 times." Now Baba Ji himself had a dip and when he came out the attendants asked him for how many times he had repeated. Baba Ji tried his best not to disclose anything about himself. But the attendants strongly appealed again and again. Then they were told that Baba Ji himself had repeated with Guru Ji's gracious kindness for 13 times. Now please think over – the dip is the same (i.e. the time term is the same) Somebody can repeat the same *Paurri* in the same time-

term for 3 times, some other for 7 times and still some body else for 13 times. The conclusion may be derived out of this narration—when you-people too get up early and undergo meditational exercise God's and Guru's gracious kindness will continuously enhance.

These all are various techniques for recollecting *NAM*, for mediation. You go to a cloth-shop for purchasing. If the shopkeeper places only one variety before you, then you say, "Show me any other." If he says, 'I have only this very single variety' then perhaps you say 'no', you don't make up your mind for purchasing. But on the other hand if he shows 5-7-10 rolls, he makes a considerable show of varieties and you like one of those. In the same way the Greatmen have actually made a good show of various varieties. The total initiative of the Greatmen is to connect we-people so that we-people may like at least one of these varieties. We-people should connect ourselves. Let us find out the suitable techniques for ourselves which may maintain our good interest, our taste. All these techniques are provided by the Greatmen for blocking the way of we-people's disinterest or lack of taste. The second one out of these is that *IF WHILE EXERCISING MEDITATION LAZINESS HUNG HEAVY UPON YOU, THE MEDITATING FELLOW SHOULD CONTINUOUSLY CHANGE THE TECHNIQUES, THE METHODS BUT HE/SHE SHOULDN'T GIVE UP MEDITATION AT ALL.*

This is to be considered that God wants only our true love. Connect yourselves utilizing any technique.



THIRD TECHNIQUE

THE THIRD TECHNIQUE FOR A MEDITATING FELLOW IS THAT ALL DOINGS MADE BY HIM/HER SHOULD BE ACCOMPLISHED BY MAINTAINING AND REMAINING ABOVE HOSTILITY AND OPPOSITION, MALICE, JEALOUSY – INSTEAD THESE SHOULD BE GUIDED BY A TRUE FEELING FOR TAKING THE GURU'S PLEASURE.

Some spend even 80 years in meditation but so far the great gift of malicelessness, the great gift of wishing welfare of all and sundry is not gained; no service is accepted; Godly approval is not possible; there is no achievement. When is one's service accepted? When the Guru by coming in the mood of pleasure gives this great gift:

***"Na ko baeree nahee bigaana
sagal sangi ham kaou bani aae."***

(Ang 1299)

Whatever service you undertake please ensure this insight, your effort will be successful. If you want to ensure your own success then this feeling is to be made, "TERE BHAANE SARBAT DA BHALA." i.e. 'O GOD! IN THY HIGH EYE RESIDES THE CONSIDERATION OF THE WELFARE OF ALL AND SUNDY.' Some people exercise even the religious looking undertakings holding jealousy and enmity.

The humble servant wants to forward an example of a certain man. He is a regular visitor of the holy company. He himself narrated a certain self-narration to the humble servant. He said, "I had been holding a demand to be fulfilled. This was, O Baba Deep Singh Ji, I'll complete the

Mae Dasihu Maargu Santho

five holy readings of Sri Sukhmani Sahib daily. In return to this religious exercise I would like to witness growth of ulcer upon a certain man's (foe's) face". He would have been suffering from that man for some cause unknown to the humble servant. Now please note. What a good kind of undertaking the exercise of holy readings of Sri Sukhmani Sahib Ji it is! The work is undoubtedly religious; But what is the main purpose behind it? ———Jealousy.

Here is a narration of Delhi. One after our performance at Gurdwara Rakab Ganj we came out. We were about to leave the holy place for some other place. We had just taken our respective seats in car and were just about to start when an old man aged about 58 or 60 years knocked at the car-glass. The humble servant downed the glass and asked, "Please tell what the humble servant can do for you O respected old man. His returning words were, "Does the holy *Bani* fulfil one's all desires?" The humble servant answered while occupying his seat, "Yea Brother! The holy *Bani* does." His following words were, "I had been exercising two holy readings of Sukhmani Sahib for a certain man that I would like to witness being wasted and troubled on the road. Will he be wasted and troubled?" Now please conclude yourselves. Two holy readings of Sri Sukhmani Sahib Ji. The work is undoubtedly religious but the purpose behind this religious work is jealousy that 'I would like to see so and so man wasted and troubled on the road'. The humble servant thought over deeply and decided that we should tolerate the possibility of delay in reaching our destination but the humble servant shouldn't remain far from making this man realize the essence of *Gurmat* Ideology. The humble servant then got down and urged, "Are you exercising two holy readings of Sri Sukhmani Sahib so that

you may witness a certain man wasted and troubled on the road?" He said, "Yes, it is the fact." The humble servant said, "I say flatly, he will not be wasted and troubled on the road". Then he said, "You were the man who had set a word of promise that the holy *Bani* fulfils all desires.' The humble servant said, "The holy *Bani* does so but the holy *Bani* doesn't work like those *Mantras* which cause somebody suffering and some body else's welfare. He said, "Then it is not beneficial." The humble servant said, "You go on exercising two holy readings of Sri Sukhmani Sahib; by your doing so he will not be wasted and troubled on the road but a day surely is to come when the holy *Bani* will abolish the inclination of wanting and demanding anybody's waste and trouble'. But the humble servant appeals to you to read and repeat the holy *Bani* for ensuring the Guru's pleasure".

We assume our physical existence a little sort of thing only upto the blood relationship. But please think over. One human being can't be attached with a considerable number of people from the point of view of blood relationship – One may be attached with 50 people, second with 100 and likewise the third one may be related with maximum number 200. But the world is very big. Very very vast is the universe. Why have we-people constructed and erected walls dividing ourselves permanently? Why have we made our own world so short? Let us raise ourselves. Let us be above from these petty things. There resides an undesirable feeling of enmity at every step. But please think over! The great home of the Guru does welfare of even the evil-doers.

How much jealousy Prithi Chand had with Guru Arjan Dev Ji ! Very very excessive. But just observe Guru Sahib's behaviour – how free from enmity ! He neglected every

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atrocities made by Prithi Chand. Once Prithi Chand purchased a certain man on fire by spreading net of greed to throw a rubbish tray on Guru Arjan Dev Ji when he would walk beside his (that man's) house. He openly stated that he couldn't tolerate such a high regard and respect of his younger brother. Wherever he goes almost 100 people are accompanying him. He under the impact of greed activated accordingly but Guru Sahib didn't even look up to see who he was and what he had done with him. The Guru well knew that this was his own brother's act of mischief. He always respected his elder brother. Once Prithi Chand suffered from a very high degree temperature. It didn't come down inspite of much treatment. Guru Arjan Dev himself offered a prayer before the authority of the Formless and Prithi Chand's temperature came down. Moreover, when Guru Arjan Dev Ji's son, the Sixth Master Guru Hargobind Sahib's engagement was confirmed Guru Arjan Dev Ji sent for Mahadev and consulted him over the issue, 'Who is to be sent the first and foremost invitation letter?' Now Mahadev thinks that he should take an estimate of what was in the inside corners of Guru Arjan Dev Ji's mentality. In other words he should come to know about Guru Arjan Dev Ji's own standpoint. Mahadev Ji said, 'Kindly you yourselves must tell me'. Now please think over: How much jealousy did Prithi Chand do with Guru Sahib? But Guru Sahib said, "My inner feeling is that the first and foremost invitation letter is to be sent to Prithi Chand respectfully". Lo! Is there any touch of jealousy? These are the guidelines for us.

When Dhir Mall activated gun-shot against Guru Teg Bahadur Ji by means of Seehan the *Masand* the shot went forward merely touching Guru Sahib and he just said, "Eh Dhir Mall ! May God save you !" He hadn't even least en-

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mity-feeling.

During Guru Angad Dev Ji's era there was an ascetic. He was a man of immense meditation. He had renounced his homely living. He was single, not married. He had been busy with the undertaking of meditation from the early age of his childhood. This was not a meager achievement. Of course he had been exercising meditation. What a great earning ! But where did he remain far from the due course? He couldn't forbear the continuous rise of Guru Angad Dev Ji. He started holding jealousy.

Once there was no rainfall at all in the village. The village-dwellers made an appeal to the ascetic, "You have high sort of supernatural powers. Kindly cause rainfall". The ascetic's words were, "You-people bow before a householder. (Guru Agad Dev had his own family living with himself). You visit a house-holder who doesn't make any difference between the high and the low. He feeds all by making them be seated in one single line. This is the main cause of not any pour of rainfall. If you - people are bold enough to make him leave the village it will then rain". Observe his excessive hatred, his jealousy. He is an ascetic. He is not married. He had worn a sacred man's proper dress. He has given his total life towards this direction. He had undergone through several meditational practices on hills. But he didn't preserve this Third Word. He couldn't make himself above jealousy and feeling of enmity. But Lo! What guidelines Guru Sahib has drawn for we-people ! What a good instruction he has given to we-people ! Baba Amar Dass Ji was an attendant to Guru Angad Dev Ji at that time when he came to know about the above mentioned details. He couldn't tolerate Guru Sahib's dishonour. He said that the ascetic should be punished. He said to the village-dwell-

ers, "Wherever you lead this ascetic that very site will have rainfall". The village-dwellers trailed and dragged the ascetic by binding him with a rope and trailing and dragging caused his death.

When Baba Amar Dass Ji (attendant at that time) went to Guru Angad Dev Ji so that he could make him reside at the former residence. At that moment Guru Angad Dev turned his face from him. He made him realize that he had made a very big mistake, he ought to behave nicely even with being face to face with wicked people. One should cause welfare even to the evil-doer. This good advice Guru Amar Dass never forgot in his following years; he ensured this good advice reside for ever and also forwarded this to his Sikhs, his attendants.

When Guru Amar Dass Ji populated the city of Goindwal the Sheikhs lived there in majority who started feeling jealousy beholding the ever increasing greatness of the Guru. When the Sikhs went to bring water for the Guru's Home they would break their water-pots with pellet-bows. When the Sikhs told Guru Sahib he said, "Bring water in *Mashkas* (made of leather) but you needn't quarrel". But the Sheikhs' sons were mischievous. They would tear the leather *Mashkas* with shots from their bows". The Sikhs again approached Guru Sahib but Guru Sahib instructed them this time too that they must lead their life malicelessly. He said, "You may change your own pot, you are suggested to bring new brass-pots". But the mischievous boys would make the brass-pots crooked with stones. The Sikhs again approached Guru Sahib. They said, "Kindly direct us what should we do now?" But Satiguru again said, "Eh Sikhs! Is the matter not about the water-pots being crooked? I think, this may be neglected. Does the water filled by you pour

out? If not then you needn't worry much. If you are to live here then go on working without any touch of enmity. Only serve".

How much jealousy was having Bhai Dattoo when Guru Amar Dass was blessed with celestial throne (*Gurgaddi*) as he himself wanted this for meeting his lower sort of worldly motives. Under an impact of jealousy he hit Guru Sahib hard with his foot when Great Guru was in meditational posture but Guru Sahib didn't react. These are guidelines for we-people. He started pressing Dattoo's foot out of true love and said, "Actually the old people's limbs are stubborn. I feel that surely your foot is struck with the old limbs of mine. But Eh Brother! Why are you angry? You are my reverend Guru's son". And Lo! Accordingly Dattoo's statement Guru the great shifted his own residential site, even the town. 80%, 85% world is actually being burnt with flames of jealousy. If you work accordingly the guidelines drawn by Guru Sahib the humble servant states with high-graded self-confidence that in that situation you ascertain your own peace of mind.

Once a certain Sikh fellow named Goinda approached Guru Angad Sahib to meet his particular motive. He said, "Satiguru Ji! I own a vast piece of land but it is being remained unused. I neither earn, nor cultivate. It is totally abandoned".

Satiguru said, "Eh Brother! tell me, how did you come by this vast piece of land?" He said, "I had to submit cases against my relatives in the court. But good fortune couldn't be acquired". *Satiguru* asked, "What do you want then?" He said, "The land is vast. Kindly accept the half of it so that the rest which remains under my own possession may bear some fruit. I may derive good fortune". Guru Angad

Dev Ji who had been living in the mental state that has been described thus:

‘Na ko baeree nahee begaana.....’

(Ang 1299)

said, “Your offer may be considered but only after you meet one condition – when the new town is colonized *Guru-Ghar* will in the first and foremost phase provide residential plots after construction to those relatives of yours against whom you had submitted cases in the court. If you agree only then your offer will be accepted”. Lo! What was the actual feeling behind all this – the abolition of malice and opposition. You will not find the glorious history like *Guru-Ghar* from anywhere else. Whosoever visits the *Guru-Ghar* Satiguru first of all removes dirt out of his/her because without removing one’s dirt one can’t achieve any thing worthy to achieve.

The *Gursikh* is only he/she who first of all follows the micro secrets of *Gursikhi* i.e. Sikhism and then adopt the same in his/her practical life or living. Baba Nand Singh Ji used to state: “Suppose here is a labourer. He does manual labour all the day. He gets one rupee as his wage. He puts that into his own pocket. But his pocket is picked while returning to his home. Does he not lose his balance of mind? In the same way you too recollected throughout the day. You too repeated the holy *Bani*, you served selflessly. But when you spend a little time in others’ condemnation, evil-talk, back-biting – these vices pick your pocket. You then remain empty-handed, you then are a have-not”. So it is very necessary to maintain the earning. It is very necessary to escape your own pocket from picking. You must forward a meek urge before the Formless, before the Great

Guru, "O Satiguru! Kindly have a shower of kindness upon me. May I excavate the vices of enmity and jealousy out of my own mentality! Please have kindness. Kindly fill me with a good feeling of the welfare of all".

Once a certain fellow visited the Welfare Centre (*Bhalaeee Kendra*). He presented an amount of Rs. 10,000/-. We said, "We even don't know your name." He said, "You had presented a programme in Delhi and you had announced there that whatever was collected that was spent for meeting the daily needs of the widows". He then gave other details. He said, "We actually are wanting the amount of Rs. 1,00,000 from a certain party – a loan given to the party by we-people. While we had been attending the holy gathering we forwarded a meek urge before the Formless, "If we are successful in having that amount returned we too will contribute to the Welfare Centre the tenth part (*Dasvandh*). The humble servant said "How did you get that amount?" He gave details. He said, "The borrower was led to Gurdwara Sis Ganj. He was a Hindu. After we got the *Deg* we offered the prayer, Our family-members shall undertake one holy reading(each member); O Satiguru! Give him so much so that he may return our amount." (Think over, our common people's behaviour is of what kind or level? We-people very often say, 'So and so fellow is not returning our amount. May God punish him/her ! May we witness him/her being wasted !") They on the other hand said, "We started holy readings". The Guru himself worked accordingly his own ways. A plot owned by them which had been going on without any demand from outside got sold. He first of all returned our amount". This very is the real life-style of Sikhism. Please step into this very passage, 'Tere bhaane, sarbat da bhala!'

Once it so happened that from Dera Sant Gurkripal Singh Ji, Tarn Taran Road, Gilwali village somebody took away plates. The attendants said, "Let us interrogate the beggars sitting outside. Take the doubtful one in our custody and beat him. Thus we may find out the thief." But the Greatman said, "Let us pray before the celestial authority, Guru Granth Sahib's holy feet that 'O Guru, may the fellow who has taken away today plates come by so much wealth that this very fellow will become a donor of plates.'" Lo! The Greatmen of this very pattern is ! What is common man's thinking? 'Catch him. Punish him'. Let us have a glance over our own behaviour. Where does stand our own living? Lest we-people would have been caught up into the unwanted bad feeling of enmity & malice.

Once a good God's man was sitting in a boat. In that boat there were also some mischievous boys. Those boys making a group degraded that good man. God could not tolerate the good man's dishonour. There was God's own secret voice (*Akaashbani*), "Eh my man! If you like so I will cause the boat sunk so that these mischievous boys might be drowned. To you I'll surely save". But lo! That God's man developed no malice-feeling towards them. Instead of that he forwarded an appeal before God's Authority, "O God! If Thou are not tolerating my dishonour by these fellows, I urge, kindly don't cause these fellows' death. Contrary to it Thou must change their psychology as it is all with Thou. Kindly don't cause their fatal end."

Only in case we practise malicelessness our reading lives of Greatmen and other instructions can be of some good use.

The present time is such that doing welfare to others is a very rare behaviour. Contrary to it we-people for lack of

good understanding start feeling jealousy to see others going ahead. Anybody equal to we-people or lower status one if happens to go ahead jealousy from our side is started. In the performance of any art or skill whether is the art of *Kirtan*, the skill of harmonium – the blessing too works going hand-in-hand with their respective rehearsals. In the art or skill somebody is found to be in the second standard, some other in the fourth and somebody else in the eighth. Let us take the case of *Kirtan*. If anybody is performing the fourth standard level (the standards of God's Home) and he/she is being listened to by the holy gathering he/she in spite of feeling satisfaction of it is found to be come into an undesirable feeling of jealousy with some other *Kirtania*, 'Why has so and so person gone ahead? How does this fellow give examples too? How does this fellow adds also explanation? Why did I remain behind'. Please offer a prayer, "O Satiguru! Ensure this fellow's advancement and for his/her good characteristic kindly bless myself too". Then you-people will yourselves observe how many pleasures, how much joys you have included in your own record !

We once planned and activated a *Raen Sabaaee Kirtan Darbar* Programme. Seeking the Guru's gracious kindness Bhai Amandeep Singh Ji arranges every year a *Raen Sabaaee Kirtan Darbar*. The date is set before a couple of months, and advertising wall-posters are pasted before 10 days, When the posters are pasted very close to that *Kirtan Darbar* another *Kirtan Darbar* appears merely at a distance of 3 to 4 minutes. Now in such a state of affairs if the management is found unknown they are heard to forward such a prayer to God, "May their side be found to be empty and our side have house-full !" When the humble servant went to have holy glimpse of the Guru at

Shaheedaan Sahib he thought over, What contents should be of the *Ardas*? The humble servant got *Deg*, exercised the holy reading and offered the *Ardas*, "O Satiguru! Shower Thy kindness. We are Thy, and they too are Thy own. Both the undertakings are equally religious. Kindly maintain such a system in which all Thy beloveds should reach to attain the diet. Kindly make such a planning that Thy all beloveds must reach to derive the spiritual diet. O Master and well-wisher of the poor and the down-trodden ! May there be no room in the both sitting places here and there ! May both the sitting places be full ! What is Thy Sweet-will? The welfare of one and all !

There lies a sub-area in Jalandhar. There a certain society had planned a *Kirtan Darbar*. In the same sub-area there existed an other society. The President of that society sought suggestion from some person regarding doing any piece of work so that the gathering of the other side was minimized. They went to that extent that they at the spot planned a religious travelling one day before the pre-planned programme by booking a compartment of the train to Hazoor Sahib. They announced that the travelling would be free of cost and they published the advertising bills that only the *Sangat* coming from that very sub-area could avail of the chance. Naturally it is a sort of great attraction. All other sub-areas were absolutely cut off. They arranged such at such a time when the pre-planned programme was going to be held on the following day. What is all this? Undoubtedly the undertaking is basically religious but hatred and malice inwardly work. Where there is no understanding, if any society by chance is able to arrange any big *Kirtan Darbar*, please don't ask, what the other society thinks!

Nearly four or five fellows came to the humble servant from Delhi. They expressed their purpose to take a date of a programme. The humble servant showed them the diary that not any date lay vacant. One of them said, "It is a question of our prestige. We must have to include you." The humble servant asked them how that was a question of their prestige as they had been arranging just a *Kirtan Darbar*. They said, "There is a contemporary society. They during the last week had arranged a *Kirtan Darbar*. We have come here after making a statement that we'll arrange a larger gathering than yours." Lo! They are going to arrange a good thing of a positive nature but the motive behind it is a feeling of jealousy; it is not a desirable preaching." Undoubtedly making attempts to ensure a large gathering is a positive thing but to feel jealousy doing the same thing is not Sikhism.

Once after the completion of a *Kirtan Darbar* some seven or eight fellows came to the humble servant. They said, "Please come on and ensure your presence at our Gurdwara too". One of them introduced the humble servant to the President of the Gurdwara. The humble servant naturally stated accordingly his own individual information that the President was some other person. The newly appointed President according to the humble servant's estimate was 60-65 years old but the humble servant, please excuse him, has to state that he had not gone through even the premature standard of a kid in the context of Sikhism. His words were, "The former has been made to run away. Please give us the time. We want to give him just a sort of shock." Of course, the undertaking is of religious nature but what lies inside – jealousy. What is Sikhism – if you are going to hold a *Kirtan Darbar*, the first card is to be picked

up and handed over to the former President.

The world's large part actually is caught into such minor issues that, 'I have not gained respect, I have to undergo a disrespect, how should I take revenge?' It is also a mental state. On the other hand there is a rare fellow who attains such a mental state that remains stable even then when one doesn't gain any respect at a place.

Once our *Kirtan Jatha* visited Ludhiana for attending a programme. The party which had been arranging the programme any representative of that party didn't come forward even to receive the party or assist to transport their instruments having any consideration of the least natural estimate of the perplexities and tiredness on account of our long passage to reach there. They even didn't present any refreshment. The members of our *Jatha* lifted their own respective instruments and entered the actual place. The stage was visible. The members narrated their bitter experience: "The *Kirtan Darbar* had already been moving on. We sat there. Approximately 15 minutes passed. Not a single fellow representing the managing committee didn't share or exchange even a few words regarding our whereabouts etc. Then we observed that they sent their certain boy to the stage secretary to inform him about the arrival of a *Jatha* from Amritsar, the booked one and to tell about the timing of the *Jatha*. The boy had just told him that his words in return were: 'Go to hold your own duty. I am known to the arrival of the *Jatha*'. After ten minutes the *Jatha* will be asked to perform. 'Why are they in such a haste?' Now please think over, if any person who has reached after having travelled long and if you offer him/her some refreshment or speak just a few soft words his/her tiredness is removed. But they didn't oblige us. Moreover they spoke words of

disrespect. They had formerly told us that our duration of performance would be one and half hours. But at the time of announcing they declared that it was 30 minutes”.

The *Jatha* members thought that the adjustment was the need of the hour. But at the same time they had still a point of self-respect on the base of their reaching there from afar. They had a notion that they could at least extend their time duration by 10-15 minutes. If they did so that should have been taken just a minor thing. But the *Jatha*-members unfolded the bitter experience that just 25 minutes had been taken by them when the stage secretary stood up to give a hint that they should be alert regarding their time-duration going to be closed up. Think over. What a disrespect ! When they were returning one of them commented that at least one of them should have disclosed their woe and shared it with the good people making the gathering reacting and thus returning also in a form of insult; it ought to be mentioned that of course the managing committee was holding a *Kirtan Darbar* but the fact was that they were disrespecting to the invitees. But the main *Kirtania Singh* (Sikh fellow) made a very befitting reply. He said that at some place the Guru too checks in deed we-people, ‘If from any-where these people don’t receive respect, can these people forbear such a state of affairs?’

Shiv Ji’s father-in-law was ‘Daksh-Parjapati’. He enjoyed a respectable status. Once he came in a certain society. All the gods showed respect with a high consideration but it was Shiv Ji who remained in his formerly sitting posture. He actually wanted to know to which mental heights he had reached, in case he didn’t receive any respect whether he could forbear that or prove a failure. Shiv Ji was the incarnation of his times. This would have been just

a playful game played by him. Shiv Ji's father-in-law came into a fit of rage. But even then he anyhow managed to control over himself. But he didn't forget the event.

Daksh-Parjapati arranged a religious ceremony 'Yagya' after one or two months – a very big one. (At that time Yagyas were very popular. To we-people the role NAM in the *Kalyuga* is sufficient. We-people need not even think to hold it in any way. He arranged the Yagya and reserved a good seat for every god. But he didn't reserve any seat for Shiv Ji. When Shiv Ji came he kept standing as his seat had not been reserved. What is this? However Shiv Ji's father-in-law is arranging a religious function but at its back what does lie? 'I have not to reserve any seat for Shiv Ji. I am settled and bent upon causing disrespect to him as he hadn't shown respect to me!' The Yagya's origin? Jealousy. We-people have to take a good guideline for ourselves. Only in that case can we go ahead. Otherwise we-people shall on one hand fill our empty vessel and on the other vacate it.

At Ludhiana a certain 13-hour function was held. We-people had availed of the service of preparing and distributing tea. It was received by us in quite a natural way. So we were there. When we through the medium of the loud-speaker when listened to the programme we came to know that one of the lecturers spoke for about $\frac{3}{4}$ hour who didn't take any context of the Guru but did only the back-biting to his own satisfaction. Another came to take his turn. He too condemned a certain religious school of thought in Sikhism for 35-40 minutes and nothing else than that. They called such a function the *Satisang* but the origin of the so-called *Satisang* is the back-biting of the saints, greatmen, sub-communities and schools of thought in the Sikh reli-

gion. What is the origin of this so-called *Satisang*? Think over, what will the listener gain out of this; which instruction will he/she derive from this so-called *Satisang* the main purpose of which is not the Guru's true praise but it is merely the reproach, the blasphemy, the hatred and the malice? Whereas it is most desirable that we-people have to hold the *Satisang* so that the oppositions may be finished and we may develop ourselves to be dirtless but on the other hand the sad state of affairs is that such undesirable vicious thinkings bear.

Kirtan Darbars are held in an excessive number. Some come from such very quality as the humble servant has described above but in these functions those who have exercised a good control over their mind they tell us the passages to tread on this Path as they have the individual experience, they themselves are the earning-hands in the sphere of *NAM*. The words uttered by such persons naturally put an impact upon the listeners. They point out our mistakes. They tell us which pits lie in the passage.

Baba Ishar Singh Ji (Nanaksar Kaleran) used to visit the sub-area of the Chatiwind Canal in Sri Amritsar. It used to give any on-looker a natural view that the half of the city had reached there. The reason of such large gatherings was his own earning. He had no concern with money. He had absolutely controlled over his mind.

If you read many historical narrations you may conclude the factual state that Guru Sahibs embraced those, they opened up the *Tenth Doors* of those, they bestowed those the responsibility of distributing great gifts who in their religious activities hadn't any touch of malice and hatred. When the great selfless service of Sri Harimandar Sahib was complete Guru Arjan Dev called upon one and all to

be present so that food could be served to them at the community kitchen. The Sikhs asked Guru Sahib who the chief guest was on that day. Guru Sahib stated that the fellow who by chance would be served food as the first and foremost fellow was the chief guest. And who was that fortunate fellow? Bhai Banno. The Guru presented the first plate to him. All said, "Reverend Guru Ji ! The service has been performed so far by also many other fellows but you have bestowed him today a very great respect? Why?" Guru Sahib explained, "The most considerable thing is that during his so far long termed service he has not felt any jealousy; he has not kept any least touch of malice".

Bhai Shalo Ji attained many blessings as favour only on account of the non-existence of any malice. The Sixth Master himself uttered these words out of his good mouth to Bhai Jodhka the true one (*Sachiaar*), "Eh Sikh ! Express any desire to be fulfilled?" There lay malicelessness in Bhai Jodhka the true one's service. Suppose you too are the father of five or four or three children, sometime you naturally say to anyone of them, 'Tell, what do you want?' The Guru's Sikhs too are Guru's sons, none else. The Guru noticed his heart quite dirtless and so he was so pleased with him that he stated, "Express any desire to be fulfilled." And what did he express? He thus expressed, "All the coming generations of mine should never miss the sweet memory of Guru Nanak's Home." Some body earnestly wanted to come to know stating thus. "O Reverend Guru, You haven't asked anybody else so far likewise; why are you asking him then?" Satiguru stated, "I am pleased with him. He doesn't keep any hatred with anybody while performing the service. His all religious tasks are just to ascertain the Guru's pleasure and not to show any other lower

and to himself higher than him. (the other fellow)."

Once the fight was going on in its full swing. A complaint against Bhai Ghanayeea Ji was filed with Guru Gobind Singh Ji. It stated that he quenched the thirst of the wounded Muslims by providing them water in the battle-field. He should be censured for that doing. The Guru laughed. He sent for Bhai Ghanayeea Ji and enquired him. He answered, "O True Master! I give water just to you. I see not any foe with these eyes of mine." Guru Ji grew even greatly pleased with him to come to know regarding his so maliceless eyesight, his so pure attitude. He embraced him. He further stated, "Onwards you are permitted also applying balm and binding the bandage on the wounds of the wounded". The Guru's Home is the same. The same is the Sikh History. Both of these clearly show that the people couldn't attain worthwhile desirable height who couldn't develop themselves free from opposition-feeling, hatred and malice.

In the Guru Gobind Singh Ji's period a particular eagle was cutting away a certain crow's flesh and the Guru was laughing at the sight. The *Sangats* had the rationale that 'Guru Nanak's Home is brimming with mercy for ever and the Guru is laughing at the crow writhing with pain'. The Guru himself came to know about the *Sangats'* rationale on account of his penetrating mind. He himself stated, "O *Sangats* ! I think you are holding a rationale." He further explained thus: "I formerly had not any inclination to unfold the secret but beholding your rationale I have now made up my mind to disclose the factual state behind the sight that you are viewing. This crow once used to be the Kitchen-man, the cook of Guru Nanak's Home". All grew to be greatly astonished that his such a good previous record he had been being a cook at the Guru's Home and he got the birth

of a crow and then also became a subject of such torture. The Guru thus explained, "Of course he had worked as the cook of the Guru's Home but his language while behaving with his own relatives and friends was sweet whereas he used to utter the bitter words if he was conducting the other people. He spoke while being into a fit of anger. He had no feeling of impartiality. Today the Formless absolute Authority is equalizing the account by causing it the pinch of the pointed ends of the beak – the account of his all bitter words uttered at those occasions".

The examples are still more to be shared with you whereas merely a bit of those is being shared here. In the Holy Court of the Master of the Plumes a bear was performing a dance and the whole gathering was laughing at the show. Guru Ji stated to Bhai Kirtia, "All others may laugh at but you needn't do so". He answered, "O Guru Ji! Why only I am being prevented?" Guru Ji thus explained, "You mustn't laugh at as it is not merely a bear it is actually your own father Shobha Ram giving here a dance – performance". The point is really surprising. He had at large accomplished the good service of the distribution of the *Prashad*. Moreover, he had an advantage of having the holy glimpse of Sri Guru Teg Bahadur Ji. Then how did he attain the birth of a bear? Guru Gobind Singh Ji told the gathering that he used to speak bitterly with all; he had developed an ill-feeling of malice and hatred.

Guru Angad Sahib had detained Bhai Sohna Ji from the service of preparing food at the community kitchen. He had said to him, "You yourself must resign?" What was the cause behind this? He was very quarrelsome. He degraded others. The fellow holding jealousy if by chance is face to face with the Almighty to be availed of His favour he re-

mains empty-handed. He stands far from the attainment.

In Ajmer somebody exercised the meditation in the name of a certain god. The god appeared. He said to him, "Ask for any desire and that'll be fulfilled. But here is a condition. Whatever you demand I'll provide you but the double of that'll automatically go to your brother". He said, "Suppose I ask for one son from you then will my brother entitled to have two sons?" The god said, "Yes, this'll actually happen. This very is the condition determined by me in case of you?" He further said, "Suppose I ask for one house, will then my brother be the owner of the two houses?" The god said, "If you want two you can put forward a demand for the two houses but in that case your brother'll get the four." He said, "If my brother gets more than my share I can't tolerate." He then got himself involved into a deep thinking. What should he do? This was a question before him. The god said, "You have only a short time. You must put forward your demand at the spot otherwise I am going away." He then said, "Then O god, make me deprive of one eye so that my brother may be absolutely blind." Please think over, the fellow due to his hatred whereas he was given a chance to avail of he opposite to that caused himself harm. So if you want that our own meditation is preserved for ever then besides meditational exercise you have also to reform your habits. Never think evil of anybody in your own life-term. Although you have to forbear a loss from your sisters and brothers, neighbours and relatives yet you must try that you may not be a cause any harm to anybody.

Guru Nanak Dev Ji once was on his passage from Kartarpur. He beheld that a 20 or 22 year old Youngman filled a container with wheat and put the wheat unto a heap lain in a house nearby his own house. Guru Nanak Sahib

stayed there beholding such a rare sight and he asked, "Eh Goodman ! What are you doing?" He told Guru Ji that that was his brother's house. He further said that at the time of the distribution of land his brother's share remained shorter and if he himself offered him any help he didn't accept that; on that day he was out of station so he found a good chance to help him.

On the following day Guru Nanak Sahib again happened to pass from that very passage and he found how on that day the elder brother was adding contents to the heap of wheat possessed by him. When Guru Sahib asked him he explained that that house was his own younger brother's; on that day he was not at home and he thought that he should cause him at least some assistance as he wouldn't accept any assistance offered by him. Guru Nanak Sahib said that he had heard that he had the shorter share of land even then why he had been helping him. He told Guru Ji, however he got the shorter share of land the factual state was that all the visitors were inclined to visit him so his younger brother's expenses were larger. For that very genuine reason he was adding contents to his brother's heap. Guru Nanak Sahib in a greatly pleased mood stated, "Both of you have been successful to reach those heights which are still untouched by the *Sidhas* inspite of their very long age upto 250-300 years." O God! What do you cherish? The welfare of all.

Think over, where there is an existence of hatred and malice even an inch upper settlement of the domestic drainage system grows to be an apple of discord and a serious fight occurs between the two. If you yourselves cherish a feeling of love for anybody you'll find a positive response from him/her. If we ourselves make any sacrifice the other

side too relieves itself from the evil feeling.

Once a certain lady came to the Greatman and said, "My husband beats me badly. The fact is that he doesn't allow me to be present at the holy company." The Greatman said to her, "You must press his legs for two hours every day." The lady grew surprised to listen to such a suggestion but when she worked as she was directed accordingly the Greatman's suggestion the dirt collected into the husband's mind absolutely came out and he himself was a member of the holy company.

Only then our reading of the Greatmen's, the Guru's beloved Sikh's descriptions is useful to us if non-enmity comes to us, if jealousy leaves us. Though it is difficult yet please make attempts ! Our Guru Sahibs are the manifestations of non-enmity. If they are cent percent we-people their Sikhs if get a success in being merely 10 percent even then it is satisfactory. If we cover 10 percent of our passage our 10 percent passage will then be covered. Suppose a passenger doesn't set out from Amritsar thinking that Hemkunt Sahib lies at a very very large distance how then he will reach there? But if some fellow starts then after some time he says, "I have covered so and so distance." The destination starts being nearer.

Mahatma Buddha when any monk achieved a certain stage used to send him to stay at the cemetery so that he might be well-informed that nothing in this world is stable, all that appears is a subject to non-existence. Such a knowledge was provided having a high sort of consideration that jealousy and malice might leave him as that fellow who attains the knowledge of his own instability willn't hold any jealousy, willn't keep any malice, wil never try to degrade the other fellow, will live cherishing the welfare of all. So

much peace, cognition and non-enmity lie in this mentally developed stage that if you are maliceless from within then you ascertain everlasting happiness and blossom.

So this is the Third Technique that *ONE MUST EXERCISE AND ACCOMPLISH ALL UNDERTAKINGS OF RELIGIOUS APPEARANCE TO THE GURU'S, GOD'S DIRECTION BEING ABOVE SENSE OF OPPOSITION, JEALOUSY AND MALICE TO ASCERTAIN THE GURU'S PLEASURE. BUT MAY WE-PEOPLE ENSURE THE ESSENCE OF THE GURU-GIVEN SLOGAN LIVE WITHIN OURSELVES: O NANAK! THE CREATOR'S HOLY NAM, THE MEDITATIONAL PRACTICE OF THE SAME GIVES ONE THE HIGH SPIRIT THAT STATES, WHAT THOU LIKES THE MOST? THE WELFARE OF ALL.*



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FOURTH TECHNIQUE

THE FOURTH TECHNIQUE TO BE ADOPTED BY ANY FELLOW UNDERTAKING MEDITATIONAL PRACTICE IS THAT HE/SHE NEEDS NOT UNFOLD HIS ATTAINMENT HERE AND THERE.

Of course we read and repeat the holy composition, do service, recollection but due to our own lack of understanding, missing the desirable technique we-people have a natural inclination working inside that the *NAM* that we are recollecting, the service that we are performing, the donation that we are giving or any other welfare tasks which we are doing should be taken under consideration by others. We are inclined to listen to such statements regarding ourselves from our friends, well-wishers and relatives, 'This fellow visits the Gurdwara daily, does much meditation, this person is a great *Bhagat*, a great donator.' We-people by telling the people our meditational practice, service, recollection, good say, welfare-tasks actually want to impress them so that they may appreciate us.

'Appreciation' in itself a great ditch in the passage. Almost every person of the religious line possesses one or the other good feature – a person reads the holy composition, another does recollection; some people are such who do the manual service in excessive quantity, some others in their life-term exercise the works of benevolence taking pity on others. But if you want to reach to the attainment then you are suggested never to express. If it is naturally expressed then it is not to be worried over but when we

express ourselves willingly our earning is likely to be flowed away.

It is the Sikh's duty to exercise salutation, to connect his/her self with *Waheguru* but at the same time remain concealed. *Waheguru* actually Himself cause His own Beloveds praised; He Himself unfolds the praise. The Beloved of God can never be remained concealed as somebody is cutting garlic and anybody enters the room the latter doesn't need to be told regarding the work going on; garlic itself gives out its smell. In the same way meditation too can't be concealed but even then the Sikh's duty exists that he/she should deal concealingly. When we under the impact of ego try to express our attainments gained through meditational practices a brake is applied; we can't go ahead, we can't reach the destination. The game greatly beneficial to ourselves is finished. The education in spirituality is not like the worldly education. In the latter we are admitted in the Third Standard after the Second and likewise in the Fourth after the Third but in the former every step is taken having a great fear as the Double M.A. too may be degraded to the Nursery.

Sometime before a certain lady came and said to the humble servant, "Kindly provide me the great gift *NAM*." The humble servant said, "From all the 1430 holy pages the Guru actually calls to recollect *NAM*, to meditate over the Almighty's sacred Name but on the other hand you ask a minor fellow like the humble servant to provide you the sacred Name of the Almighty. It is not desirable from your part." She burst into tears. She said, "I have been fallen from the spiritual height. My mind used to be connected. I used to get up early in the morning but now I am degraded." The humble servant is inclined to point out that this very is

the poor state of thousands of souls. The recollection once used to be satisfactory falls down; the great gifts formerly attained are lost.

The bargain is dear. Preserving the earning after it is earned is a technical sort of task. An ordinary man of course does earn but due to lack of understanding he drops it simultaneously and thus the destination continues to be farther. If you actually are fond of treading the path of meditation then you stand in a severe want of paying attention to the Fourth Technique. Sometimes our attainment is yet very minor but we start telling about this here and there. Then such a brake is applied that that brake is not unapplied for many many years. Who knows in what a large number you will have to forward your meek urges but even then the brake remain still unapplied ! This indeed is His own wave. The humble servant can't unfold his own case in this direction in detail but this is the fact that when he used to be without the desirable understanding such childish mistakes were made by him too. The spiritual height lost at that time has not been revived so far.

This is our commonly found behaviour that if we start getting up early, arrange the *Akhand Path* or *Sehaj Paths* we continue feeling discontentment until we make a mention regarding these attainments of ours with others. If 10-20 people happen to produce a light talk company we shall be found talking in an air of pride. The Greatman used to instruct that this sort of conduct adopted by you causes the overflow of your own earning; this decreases your marks; this burns your benevolent acts already included into your life-record. If out of you anybody gets up at 2.00 a.m. or even at 3.00 a.m. and he is with an inner inclination to reveal his achievement before others the humble servant's

permanent conclusion is that he can't carry on this routine onwards. That formerly achieved thing doesn't remain with him.

Once a *Gurmukh* fellow came out accompanying the humble servant's *Jatha* as we after accomplishing our *Kirtan*-performance came out of the Rakabganj Gurdwara. As we were stepping he said, "I am a resident of Model Town, Delhi. In the local Gurdwara I perform the duty of *Prakash* at 3.00 a.m. daily. The humble servant let him describe himself without any interference. He further said, "After the *Prakash* in the Gurdwara, I complete thirteen *Malas* of the First *Paurri*. Then I take rest for a while at our home. After that I meditate on the word '*Waheguru*' for two hours.' He even repeated that very description from the very beginning. The humble servant inspite of his own inner thinking to check him couldn't do so out of courtesy. But when he was about to repeat this very description then the humble servant couldn't exercise control over himself. The humble servant said, "Eh Brother ! Tell me flatly whether you want to carry on your formerly going on undertaking of the holy *Prakash* or not, whether you want to tell the rosary onwards from tomorrow or halt it." The humble servant said, "you may take the humble servant's words tasting bitter but these are actually inspired for your own welfare. If you really want to carry on this task without any brake then please don't reveal your daily routine lest this revelation of yours falls flat upon you as a brake".

At some place the series of the holy readings had been moving on at some home. It spread in 13 days. The present context is regarding the 12th day. The members of our *Jatha* were standing. About 4 fellows from the outside circle too stand with us. About 10 steps backside of we-

people some good ladies were busy with talking. We heard. One of those good ladies was heard so, "I have been absent for two days so far." Another was heard so, "I have been successful in maintaining my presence for all the days without any brake." As she was heard the humble servant made a statement: "You yourselves will witness that this lady will not be able to be present here tomorrow. Whether *Waheguru* will put her into a test or creates any such situation as she has tried to reveal herself being in an air of pride". This is our commonly found behaviour that we-people start talking on any subject and at such a time we are mostly inclined to reveal our own achievements. If it is revealed in quite a natural way it is not a crime but when we ourselves reveal willingly our earning will then flowed away.

We visited a religious category fellow at 8.00 a.m. He was still asleep. As we were face to face he said, "If one gets asleep after doing one's routine after getting up at 2.00 a.m. the people being unknown to his/her routine naturally start thinking that he/she gets up late in the broad day light."

Another good fellow said to the humble servant, "I write the account-books from 10.00 p.m. to 12.00 p.m. Please tell me whether I am right in doing so or not". The humble servant grew astonished why this man did such a worldly sort of job at such a time and was surprised why he had told the humble servant such a description. His later words were, "And at 12.00 p.m. I start taking my bath. Then I sit down and meditate till 4.00 a.m." Now the humble servant followed the concealed desire of this man existed in the former statement made by him. He by doing so actually wanted to tell the humble servant his own routine. The humble servant had a religious hand-book in his pocket.

The humble servant produced that holy hand-book and said, "You need not touching it but merely putting a glance you must tell the fact if the statement made before the humble servant has already been made before some body else too or not." Now he was under the impression of *Gurbani*. So he said, "I have already made this before 12 or 13 people." Now What was this? This was just to reveal the daily religious routine started from 12.00 p.m. to 4.00 a.m. When any person makes a mention of his/her achievement here and there then onwards he/she losses his/her routine either at the spot or just within a few days.

Here is another experience. This is concerned with those days when there used to be the Asa Di Var programmes held in early hours of the day. A *Gurmukh* fellow who had been continuously coming in the programmes one day came to the humble servant, "I have not been coming for a few days. I do my job at my shop regarding the account till 12.00 O'clock. Then I bathe and meditate. When day breaks I get asleep. Thus I can't attend the Asa Di Var programme." The humble servant said to him, "If the humble servant would have asked you then these details revealed by you would have not been irrelevant. But now you are doing so yourself. You couldn't control over yourself. Actually you had a desire to reveal your own routine." The humble servant added, "Suppose the humble servant would have asked you to tell him details then in that situation a fit answer from you would have been in stating somewhat like this that the Guru inspired you to do some other routine while the programme was going on." So this is a great drawback to reveal daily religious routine. But by doing so one's meditation can't be fruitful to the desirable level.

If you want that your own meditating exercise should be preserved you are strongly urged not to reveal the benevolent deeds however these are of very very high degree. These are the words uttered by Baba Nand Singh Ji: 'Recollecting *NAM* is difficult but more significant than this is to preserve that hard labour of selfless nature which one has exercised whether it is concerned with the recollection of *NAM*, meditation or Guru's Home's selfless service or benevolent acts, donations, one should have the technique'. Only that person preserves who knows about the techniques. The person who has managed to act accordingly these techniques even 15-20%, who makes sincere attempts in this direction only that very person can go ahead as it is the commandment of Gurbani:

***Jo paavhi bhaande vichi vastu sa niklae
kia koe kare vechaara.***

(Angs 449-450)

Some have much manual selfless service in their life-term. We went to attend a *Kirtan Darbar*. The time was about 11.00 or 11.30 p.m. We were about to return from one function - site when an old man called us saying that we should stay. He was about 70 years old. He was handicapped by one leg. We were just entering our car when we stopped at his call. We thought that he had some necessary affair to be settled with us. He came to us and said, "Are you going?" The humble servant said, "Yes, it is already late." He asked the humble servant if they (the humble servant and his associates) had taken *langar* (food). The humble servant couldn't follow his inner motive. The humble servant said, "Yes, we have taken." Now once again we were just about to enter the car. At that time he asked the

humble servant how he (the humble servant) had liked the prepared pulse. The humble servant sensed a minor fragrance of his ego but didn't show. The humble servant said, "The pulse was very tasty". Then he said, "I have prepared." The point to be noted is that he was at the mature age of 70 years but one main drawback is that he hadn't availed of the good company of any greatman. The humble servant thought over seriously the issue of his losing the sweet fruit of his selfless service. He had lost at least the 40% of that sweet fruit:

'Haoume vichi seva n hov-ee ta manu birtha jaaei'

(Ang 560)

By making a mention of one's own achievement one is certainly deprived of one's sweet advantage. If he would have saved the remaining 60% fraction, it would have been a matter of satisfaction. But his next words were, "I have been standing in the community-kitchen since 3.00 p.m. and it is now 11.00 O'clock. Count, how many hours these are. I am a handicap. My leg is defective. Do you admit?" The humble servant said, "I admit that you have lost 80%. If you had earned 100 paise out of that you have lost 80 paise." The humble servant at such a stage resolved to testify him to the last extent. The humble servant came out of the car, held him by his shoulders and said, "The pulse prepared by you was very tasty. You served for 8 hours. But please tell whether you have asked only from the humble servant or also formerly from somebody else." He said, "You are the seventh. I have already asked six people." The humble servant concluded however didn't make a mention that whereas he had formerly lost 90% of his own earning then he had gone to the extent of losing 10 paise also from his former account-book. Sometimes so happens that we

earn 100 paise and at the spot lose 125 paise.

Some do many benevolent acts giving donations in their life-term. But out of them some people are such that while donating they are fond of their own names engraved on the marble-slabs. They like the announcement of their own names through the medium of loudspeakers. They strongly desire for their higher status among the people. They eagerly want that their relatives and other people may be known to their service. By doing so the sweet fruit of the selfless service is decreased.

Bhai Gurmukh Singh the author of 'Anand Chamatkar' writes his self experience. Once he had fixed time to meet somebody in the Gurdwara of Ludhiana. There was some meeting. He went to see him. He had been waiting for him with whom he had settled time. Meanwhile an old man came. He was a man with spectacles. He was holding a bag. He didn't bow before the supreme authority, Sri Guru Granth Sahib. He put scattered glances here and there.

Bhai Gurmukh Singh Ji said to the Baba coming close to him, "O Baba ! Have you lost anything? May I help you finding it out." He said, "Nothing is lost. But when I had visited the Gurdwara last year I had donated the amount of Rs. 1000/-. The manager had said that they would engrave my name at the front side of the door-step. I am in deed finding out where they have engraved my name." This is the factual situation due to lack of understanding.

Principal Satbir Singh Ji too gives a description in his book that the black crows would come and leave after growing into the white swans in Guru Ram Dass' Home. But O Great Guru, Sri Guru Ram Dass Ji ! Some bodies are such who have converted Your white holy home into a black re-

flector by their own names engraved on its sacred walls. The Greatman would advise, "Eh man! You needn't state after making any donation that your own name should be engraved on marble; you needn't desire that at least four fellows known to you should come to be informed that you have donated".

Such incidents frequently happen with the humble servant. Once the humble servant's *Jatha* was performing *Kirtan*. It was a village. A Sikh came. He presented 2 rupees on the humble servant's harmonium and went on saying something into his ear. He was just whispering so the humble servant couldn't catch what he said. The humble servant took his statement as a sign of closing up the performance. The performance was halted. The humble servant then asked him to tell clearly. Then he spoke in a loud tone that his name was Jagtar Singh. He implored that the humble servant should announce that he (Jagtar Singh) had donated two rupees. Lo ! Such people exist in this world who strongly desire that their own names should be announced publicly. The Greatman would state, "The seed if by chance remains uncovered doesn't grow to be the complete plant. This plant gives lesser fruit too. But on the other hand the seed covered with soil grows to be a complete plant and gives fruit also to the desirable growth. This plant bears immense grains. Similarly if you donate secretly it will return to you after growing to be much more filling your own lappet with sweet fruit".

Once we came out after giving our performance at Patiala. A lady came to the humble servant. She said, "My brother has come from Germany. He wants to donate." We stopped. That man (her brother) was also there. He started counting the currency notes in a style as the shopkeepers

would count. The humble servant naturally concluded, "However the fellow is donating but he is just far from joining the Pre-1st standard of religion. If you want to donate the due method is to put the amount into an envelop and then hand over to the related representative. Why was he counting? To make the 80-90 people gathered there to be known to his donation. He had just finished the first round of his counting when he was found to count the amount once again. The purpose behind was that the remaining people should come to know about his donation. When he again started counting for the third time the humble servant couldn't hold on his former control over himself. The humble servant held his hand and said, "You are donating. Please keep this amount into your own pocket. We'll accept this from you when we would go to Germany." Now who had resolved to visit Germany? Who desired to accept donation from such a money-minded fellow? The main point is that some people don't have the technique of donating. If you want that your *NAM* recollected by you should be fruitful then the humble servant makes an earnest request to you, "Please don't try to reveal after you have donated". On the other hand if it is automatically revealed in quite a natural situation it doesn't matter.

Guru Sahibs state that we should assume ourselves defaulters inspite of being a fellow with virtues. But the present man wants to show himself a fellow with virtue inspite of being a defaulter. The whole account is seen to be overturned. We-people after doing any good deed even a meagre one want to show it making it double or even four times. After doing a welfare task we-people want our names to be engraved so that our deed may be apparent to the world whereas Guru Sahibs state that that which exists too

is to be concealed. We-people have to take guideline from the narrations related with Guru Sahibs, the Guru's ardent Sikhs and the Greatmen.

As soon as Guru Angad Dev Ji had the Guruship the *Sidhas* came to see him. They said, "We have heard that Guru Nanak Sahib bowed before you". (He while entrusting the Guruship bowed before him with an offering of 3 paise and a coconut). But Lo! What answer did Guru Angad Dev Ji the Great Guru give to them? He stated, "If a baby is in mother's lap and she cherishes to kiss its face she has to bow a little. Guru Nanak Sahib in deed has kissed me, loved me. I don't know anything regarding his bowing before me." Lo! He has not revealed his own greatness.

When because of Dattoo's jealousy Guru Amar Dass Ji went underground the *Sangats* were too much impatient. They urged to Baba Buddha Ji as he had already won the Guru's favour and thus had secured a blessing. "Eh Bhai Buddha ! I would never be disappeared from you." But Bhai Buddha Ji didn't want to reveal his own greatness. He himself knew the whereabouts of the reverend Guru but he showed the mare's greatness. He said, "Let us seek the mare's leadership. She'll cause we-people to connect us with our Guru Ji." And he found out the Guru.

Of what a great degree the meditational earning of Baba Nand Singh Ji was ! But he wouldn't reveal himself. He used to secure his own seat into a pit. His inclination was that the *Sangat's* touched feet-dust should be acquired by him. Somebody once reproached, "Why do you conceal yourself?" He answered, "The dog which is a subject of worms naturally conceals itself."

If we put a glance at Baba Deep Singh's life he never revealed himself. There are *Katrraas* in Amritsar as *Katrra*

Ahluwalia and Katrra Jaimal Singh and many others. Once the *Panth* said, "O Baba! You greatly served the *Panth*. The *Panth* wants to construct a *Katrra* in your fair name." Baba Deep Singh Ji said, "I don't want such a thing to be done." Why? He didn't want to reveal himself.

Today a common man situation is that where there is a lack of understanding he is desirous of revealing his good name and fame, an honour among the people. A certain man in a certain city representing our religious organization books programmes. He booked two programmes of a certain society. Next year they contacted him again for two programmes. As they came to him his comment was, "Last year, I had booked two programmes for you. Had you made me respected? Had you provided me a robe of honour (Siropa)?" Lo! The fellow is already a head. But what is inside? "I should be respected. I should be known to the people."

A common man if he has attained a little tells the people about his own attainment. He cherishes a desire to listen to a statement from other people, "Really? Have you reached to such a height?" To reveal himself he will say, "I was sitting today when I happened to see light." While making such a statement he is inclined to listen to from the other fellow, "What a wonderful thing ! What a great attainment ! What a big earning !" If you get up early, meditate on the holy composition, you tread this path too much comes before yourself. You find out and secure a high mental level. Your words uttered by you actually prove to be true.

Farid Ji attained the high mental level. He said, "Eh sparrows! Die away." They died. He then stated, "Be alive" They became alive. Suppose any body among you too attained something. You performed an *Ardas* for somebody.

The main purpose behind the *Ardas*, suppose, has been solved. You came to know and you couldn't check yourself from making a mention of what had happened. This cause the abolition of the attainment.

This is an experience concerned with Baba Nand Singh Ji's period. The *Sangat* was undergoing. There came a certain lady. She came from a village. Her husband was by her side. The couple bowed before Baba Ji's spiritual authority. A certain *Sidh* too was present there. As soon as he saw the lady he stated, "I have caused to make her lap bestowed with a baby from God". (He has really attained such a mental state that whatever he stated that very was later found to be occurred). When Baba Nand Singh Ji heard he laughed. He stated, "Eh *Sidh*! Nothing is lost from the lady's possessions. On the other hand all is lost from your possessions. How? You have become a subject of ego. You have revealed your greatness yourself."

A certain youngman came to the humble servant. He was bestowed with godly grace. He said, "Bhai Sahib ! I want to forward an urge." The humble servant said, "Tell, what you have to tell me." His motive was not any of a worldly type. He talked of the spiritual wealth. He said, "Three years before I had gained such a state that my minor body would leave my visible body. At such a moment if anybody happened to shake me only then I could feel otherwise I couldn't sense any worldly sensation." This really happens as it is a sort of inner state. The humble servant implores to develop a faith in the existence of such spiritual custom. Please don't sense any doubt. Please don't allow yourself to develop 'But'.

The humble servant thinks so that you already are known to the episode how an old lady from Kabul would

come daily to do selfless service at Harimandar Sahib. What was this? She would visit in the micro form of the body.

In the sect of the *Sindhis* a certain respected Mother named Mata Radhika has been who later on came to be known as Mata Jai Kaur when she was baptized and bestowed the *Amrit*. She too had such a mental state. She used to be in Mumbai. She would ask the performers to produce the presentation or the holy composition describing the true praise of Guru Ram Dass Ji. She would ask them to continue until she asked them to stop. She would go into a meditational posture for two hours in a single sitting. When she opened her eyes she would make the statement, 'Today you have been a medium to experience a visit to Guru Ram Dass Ji's holy Home. This is a sort of mental stage in which a fellow in meditational posture is sitting at a certain place whereas his/her micro-body is somewhere else.'

A certain book on the subject of Harimandar Sahib's true praise is authorized by Giani Saroop Singh Ji. The name of the book is 'Harimandar Darshan'. The true praise has been described in that book. There we read a certain narration that an American fellow had much love with Guru Ram Dass Ji's Home. He told Giani Saroop Singh Ji that he was bestowed with such a virtue by Guru Ram Dass Ji that if he sat cherishing the manifestation of Harimandar Sahib in his own home he while sitting in America could tell the Ragi who was performing the Kirtan at that time. The humble servant is inclined to make you realize that God's creation is found to be with greater and greater achievements. As the mirror is cleaned the higher stages are attained. That young man told the humble servant his own self-experience that when he sat in meditational posture

he was capable to sit without any least shaking of his foot or knee. Even while lying he found himself in meditation. He told the humble servant that he had attained such a stage some years back. Then his life was juicy. But today that stage was no more that stage has not remained with him. That stage has been broken, finished.

When he narrated his own self-experience the humble servant said to him, 'When you attained that stage for how much period that remained with you?' He said, 'For about six months.' The humble servant made an enquiry, 'I think you would have mentioned this here and there. That would have caused it going off.' He said, 'Yes. I had mentioned this before 10 or 12 people that I had gained this stage.' Now please be attentive. Here he mentioned and there at the spot the brake was applied. Today that fellow is undergoing 26 holy readings of Japu Ji Sahib everyday having his feeling, 'Satiguru! Kindly undo the brake.' So for a meditating fellow it is very necessary that he/she shouldn't mention any sort of daily religious routine, attainment or stage before anybody.

Once a fellow came to Baba Nand Singh Ji. He said, 'I don't experience taste in NAM. Kindly give me some spell.' Baba Ji said, 'You are a Muslim. That spell which you have already acquired is quite fair. The spell had no short-coming. You only couldn't exercise over that rightly.' Baba Ji told him the technique. When he exercised over that with the technique he started experiencing taste out of it very shortly. He then came to Baba Ji to pay his own gratitude. At that moment which guideline was given to him by Baba Ji the humble servant appeal is that we too must take direction from that. Baba Ji said, 'When anybody happens to see you please don't show ever that you are something.

You must take in such a style that makes him/her realize that you actually have nothing. You must continue to be simple.

Now here lies also a micro thing. To start a mutual conversation alone to consult if one faces any hardship, to tell that person to be quite clear what one's present state is – this is a separate thing. In Baba Nand Singh Ji's era there lived a man named Bhai Bhagat Singh. He secured time to see him alone stating that he had been facing a certain hardship and he wanted to talk for one or half a minute over the subject of meditation. Baba Ji said, 'Tell, what is your problem?' He explained thus, 'My stage has reached to that point where my body is void. My tongue doesn't move. My lips too don't move. Please make me known to the factual state if this is the recollection or something else, if his sitting thus is an approved undertaking or not, if he has not been degraded. When he made this enquiry Baba Ji closed his eyes. When the eyes were opened the Greatman said, 'The recollection is the stitch. As the stitch is needed to joint the two parts of iron; when the stitch is done oneness is produced. You are in such a stage where the meditating and the meditated are one. Your recollection, your earning has connected you. Now explaining void and telling one's mental stage to meet the purpose of being clear if any brake is not being applied. By doing so any obstacle doesn't appear, any brake is not applied. When we reveal our own attainment for gaining self-importance then the brake is applied.

We are to secure good guideline for ourselves from the life-description of those Greatmen who have concealed themselves. There has been a certain saint Sant Seva Ram. A mother had once approached him and said, 'O Greatman!

My baby has lost its eye-sight.' It was sitting in quite a different sort of mood unknown to we-people, the worldly ones. The humble servant states being more clear that he at that moment had been feeling fed up in a compelled state to see the worldly people at large at the spot. He said to her, 'Go and prepare the liquid mixing red pepper powder into water and sprinkle unto the eyes.' This is the fact that he had stated that out of his angry mood but the old lady was a simpleton. She left the Greatman's place and when she reached her home she acted accordingly. The baby was in an age group of 2 or 2 and ½ years. When she sprinkled unto the eyes the liquid it cried very loudly. Her family-members took her to task stating "What an odd thing you are doing!" But she had done this in quite a natural and innocent style. The baby cried loudly for 7 or 8 minutes. But then it started looking with its eyes. The lady rushed to reach the Greatman's place carrying a box of sweets. She said, 'You have bestowed us with a great kindness. My baby has regained its eye-sight.'

Sant Sewa Ram Ji was surprised to note that he had asked her to do so just to escape otherwise the sprinkling unto the eyes of the solution made from water and mixture of red pepper was not a genuine suggestion in any way. He said, 'Eh Mother! It is a good thing that you have talked about what had happened while any third person is not present here. Only you and I are here. Now there is the main point to be observed that the happening should remain between ourselves. This is must. You needn't mention about it with anybody. Otherwise you may get a setback.' Now please try to follow the main thing of essence. If such a thing happens being related with a fake saint, a dummy he starts being in a mental state of gratitude that

his name and fame are likely to be world-wide. But this true sort of saint is exercising a ban that she shouldn't mention the happening with anybody and if she discloses the eye-sight may be lost again.

What is this? If the words uttered prove to be true the matter is not objectionable. The anecdote is still more. After about ten years the Greatman went for his heavenly abode. When the lady's child grew up to be a youngman of 17 years the lady's neighbouring woman's baby suffered from *Motia* a disease of eyes. That woman made an enquiry about existence of some capable doctor from the lady. The lady who had acted upon the Greatman's words of promise so far had an idea that as the Great man didn't exist then in the world bodily so then in the changed situation disclosing the past happening was not objectionable. She said, 'I had gone to Sant Sewa Ram Ji. He had told me to exercise a separate sort of treatment of sprinkling red-pepper solution unto my own baby's eyes. I had done accordingly and that had caused the return of the lost eye-sight'. The lady had just mentioned the past happening that at the spot came her son. He said, 'Mother! I have lost my eye-sight.' What was this? The Greatman of course had gone for his heavenly abode but the Formless was causing the words uttered by him true as he was one with Him.

Our purpose is only that we have to take guideline. If there is the case of an incomplete raw man he himself wants that such things should be worldwide, the people should say him 'Bravo!' But on the other hand this was the case of Sant Sewa Ram the Saint of the first and foremost standard who had maintained such a oneness with the Formless that although he had left the perishable world yet the words given by him are proving to be true. But on the other

hand what did he direct the lady? 'You needn't mention about it at all'. What was his purpose? He didn't want his own praise here and there.

There is also another anecdote quite opposite to the aforesaid one. There was a certain *Faquir* in Bhai Shalho Ji's period who had attained such a divine power, through the medium of meditational practice that whenever he produced his bowl stating that he wanted to satisfy his hunger the other fellow should provide him with food-stuffs. At this situation whatever was put by the other fellow into his bowl the bowl wouldn't be filled. He ascertained his self-praise here and there on the dint of this very secret power. Please think over how the two anecdotes are positive and negative respectively. The first anecdote related with Sant Sewa Ram Ji explains how he has tried to conceal himself and in the second anecdote the fellow has attempted to reveal his own praise. SIKHBOOKCLUB.COM

Once this *Sidh* came to the Guru Ram Dass Ji's *Langar*. He would say in airs, 'Let us see the show of Guru Ram Dass' Home ! He formulated the plan, 'I shall produce my bowl. The distributors will put food-stuffs into this. I have the divine power. The bowl couldn't be fulfilled. When the food-stuffs run short. I shall say, 'You have not been capable to satisfy a single man. It will be a dis-respect of the community-kitchen of Guru Ram Dass Ji'. Naturally Bhai Shalho was performing the distribution selfless service. He had exercised a great service. He was holding a small bundle made of cloth and was distributing rice. The *Sidh* produced his bowl thinking that his bowl would not be filled and Bhai Ji's bundle would be empty. But Bhai Shalho Ji's earning was such great that he put into the bowl only a handful of rice and the bowl was filled to the brim. The *Sidh*

was surprised but he understood that that fellow was ahead to him. What a powerful person that Guru Will be if the Sikh is so! He was frightened lest he should be cursed. He caught hold of Bhai Shalho Ji's feet. Bhai Shalho Ji said, 'Eh man! What sort of fellow you are! You have gone to the extent of showing powers in Guru Ram Dass' community-kitchen'. He said, 'Kindly pardon me.' Bhai Shalho Ji said, 'The authority to pardon is the Guru but it is imposed as a strict condition upon you that you need not enter this holy city in future (so that such a mischievous act may not be repeated). Anyhow it is told to you that you'll not face any shortage of loaves. But it is again made aware to you that you need not enter these four-walls from today.'

What direction we-people have to take? If in our meditation line we achieve, we attain a worth while mental & spiritual state if we really want to preserve that, if we want to progress more, if we really want to reach our destination we-people in that case need not express our own greatness.

The gods had visited a certain *Sadhu* after hearing about his greatness who had really reformed himself. He was not fake. They came to see him. They said to him, "Accept money." He said, "I little know when I'll expire; of what use is it be if I accept?" The gods said, "Take blessing. We grant you the blessing by which you will be capable to cure any ailing fellow as your own will". But Lo! He has not even a least-touch of greed of any sort; he has not any desire of his own honour. He said, "The world harvests what it sows; if it does bad deeds it should undergo ailments. Why should I feel worried about it." Then they said, "Accept regiment from us." The *Sadhu* said, "I am pleased with what I already possess. I don't know that too." Then

they said, "Accept this blessing from us that whatever you utter with your tongue, whatever task of anybody you want to be accomplished that very will be accomplished." He said, "If I utter anything with my own tongue suppose likewise happens the same thing. Now the fellow for whose welfare the thing has happened he will naturally speak highly about me. I am quite clear-cut about this. This will be in my praise. But I don't seek for my own praise." The gods said, "In case you don't accept any blessing from us we'll impose a blessing upon you." He said, "Which blessing will you impose?" Those gods said, "We'll impose the blessing upon you that whatever you utter with your tongue that very will happen". The Sadhu said, "I don't want anything but if you have come with such a determination to give me something then you are asked to give me such a thing as blessing that the people's tasks should be accomplished but I should myself be remained unknown to this thing, I shouldn't be informed about such a happening that somebody's task has been accomplished accordingly my own words". The gods were thus forced to give him the blessing, "Whichever passage you go the fellow who gains even your shadow the lines of fate on his/her forehead will be changed into positively but you willn't be informed about that, you will not be known even to the falling of your shadow on anybody." It means he doesn't develop any least feel of gaining honour or good name.

Opposite to it there was a certain *Yogi* who lived during Guru Arjan Dev Ji's era. He had pleased Shivji and he sought the blessing, "The fellow who happens to see me deserves to ascertain stay in the Paradise for one year; the fellow with whom I am pleased he/she may be provided with a long stay in the Paradise for 100 years." What is

Mae Dasihu Maargu Santho

this? This is nothing else than a desire of one's own praise by other people. These are the words by Baba Nand Singh Ji that nothing else but desire for praise is a deep ditch. This is a very useful technique to be followed that *ONE NEEDS NOT MENTION ONE'S OWN ACHIEVEMENTS IN THE SPHERE OF MEDITATION, ONE'S OWN DAILY RELIGIOUS ROUTINE, ONE'S OWN GOOD DEEDS, PIOUS ACTS, SERVICE HERE AND THERE. MAY THIS TECHNIQUE BECOME THE BASE OF OUR LIVING ! MAY GURU SAHIB BESTOW HIS KINDNESS ON ALL !*



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FIFTH TECHNIQUE

FOR A MEDITATING FELLOW THE FIFTH TECHNIQUE IS THAT HE/SHE SHOULD GO ON FACING THE OBSTRUCTION OF THE DOMESTIC ATMOSPHERE HUMBLY AND MEEKLY BUT NOT GIVE UP MEDITATION.

95% is the spread of falsehood. Treading the path of the truth is very difficult. If anybody moves to this direction a hindrances even from the home start appearing before him/her. If anybody has become a *Bhagat* the world makes his/her living hard. The worldly people are not attuned with the spiritual people. When you start walking on this path you will find several people to check you. There is a great need of having courage and patience.

Some people sit down admitting their own defeat. We need not feeling discouraged. We have to take a good direction from the river. The destination of the river is the ocean. Many hindrances appear before the river in its way as it moves towards the ocean to meet it, to be one with it but that doesn't stop; that goes on. Where any obstacle appears it enhances its speed. This is an inspiration for we-people that if we too face obstacles in our own spiritual passage we should seek the Guru's favour, we should put forward our heart-felt appeals before the Guru's great authority and move on and on. As soon as we-people put forward our own appeals the Guru provides the medium. Thirty three crores of gods are standing before his authority with folded hands ready to perform various services. Who knows which one out of those will be ordered to per-

form for the applicant ! In case any member in your family proves to be an obstacle in your spiritual way you are suggested not to halt. You need not to be discouraged. You need not create any trouble too in your home-circles. You must have to move on with the use of technique. You must have to face the circumstances meekly, not with any show of anger, otherwise home is overturned.

The world considers itself alert and wise. It moves assuming itself due. The world fails to recognize this colour i.e. spiritualism and thus tries to check the passenger of this passage. At one place you will find that the husband is the passenger and his wife checks him. At another place you will find that the wife is the passenger and her husband checks her. At one place you will find that the mother is the passenger and her son checks her and at another place the situation is reverse. Here you find the father the passenger and the son the obstacle-creator and there you find the situation quite opposite to it. The son is the religious path-walker and the father checks him.

Prehlad is the *Bhagat*. He believes in God. He is treading the path of faith but his father desires that his son should follow his own steps; he should take him (the father) as God. The father also imposed punishments so that the son might be checked. Now Prehlad has not lost his temper. He has not faced his father with arrogance or abusing. He faced the circumstances humbly but on the other hand didn't give up uttering '*RAM*'. The true fellows who have developed true love, who became one with God's fragrance they didn't give up recollecting *NAM*. The self-willed fellow wants that the other fellow too should follow his way but the fellow who has recollected the utmost fearless authority the Almighty doesn't come under his impact. He is not afraid of

him. He says, "I would never give up recollecting *NAM* as only *NAM* can guard me. Why should I give it up." In the end the *Gurmukh* fellow wins the game.

The world leaves no stone unturned to cause trouble to the person who recollects *NAM* and to defame him/her but whose favour is done by God Himself and who is guarded by Him the world can't cause any harm to him/her. In whichever large number people come forward to speak roughly and try to break his/her connection from God the *Bhagats* tolerate but they don't forsake their faith. God-Beloveds are condemned by these people who lack understanding and even by their own parents and relatives too. They laugh at them. They feel jealousy with them. They cause oppression. But be clear about one thing that the fellow who becomes an obstacle in the way of a person who recollects God's *NAM* his previously enacted good deeds go on burning away. He/she only ascertains his/her own safety till the moment his good-deeds work secretly. As soon as the collection of good deeds run out God ultimately puts him/her into a hard test. But the *Gurmukh* fellow has not to start a quarrel and as well he has not to give up his own routine, his own passage.

If while being conducted in life you come across such husband and wife who are *Gurmukh* fellows you can conclude that they had earned much in their previous respective births. The both are on the right path of life. If you observe the complete family directing itself towards the Guru's holy home then you may conclude that it is more and more lucky. The whole family is on the due line – the son, the daughter, the husband, the wife. If the two mutual fellows, the husband and the wife are the *Gurmukhs* none else is more comfortable than them. But on the other hand if one

life partner out of the couple is not yet the *Gurmukh* fellow in that case the *Gurmukh* fellow out of it deserves appreciation who doesn't leave his/her own routine and is trying to connect his/her life-partner.

The Greatman used to state that in case a husband is inclined to the Guru's holy home and his wife doesn't check him she too gains sweet fruit.

Here is a certain lady who comes from Amritsar. She remains awakened throughout night. She takes her bath at 10.00 pm. Then she sits down in recollection of *NAM* the whole night but the husband is not greatly inclined towards *Gurbani* yet he doesn't check her. Rather he forwards his absolute co-operation to her. When the humble servant beholds and thinks over the issue that the wife recollects but the husband doesn't the natural conclusion appears that he will gain the sweet fruit as this man doesn't check her wife. He doesn't say, "Don't read *Gurbani*".

Such family cases too appear shedding tears out of the eyes which tells about such a husband who earnestly wants to sit down in recollection after taking his bath but his wife makes the statement, "If you wanted to get up at such an early hour then your becoming a '*BABA*' would have been a suitable standpoint; you shouldn't have wedded with me".

A certain fellow belongs to the *Jorra-Ghar*. He does selfless service in the *Jorra-Ghar* (a service site adjacent to the Gurdwara). Such very problems are in his home-circles. The poor fellow had developed the true love with the Guru. He earnestly desires to get up at 1.00 a.m., 2.00 a.m., 2.30 a.m. This too is a sort of mental or inner state. This is called, 'The fellow has been odoured.' The fellow

who has developed true love he/she can't live without recollection, without the holy composition. He/she has developed devotion.

Baba Nand Singh Ji used to state: The most difficult as well as the easiest task is recollecting *NAM*. The fellow who has attained this mental state with true love for him or her the task is easy. That man too was into true love. During the night he greatly desired to sit down in God Master's sweet memory but the life-partner is such. "The obstacle. She would determine, "I willn't allow this man get up". He deeply thought over what he should do. The wife doesn't allow him to get up before 6.00 or 7.00 a.m. He sincerely thinks over the issue if he tries to activate self-willingly that may create a domestic trouble that is not a fit thing to let that happen. If you are the passenger of the path of meditation, if you are face to face with obstacles from your family, while treading the path of meditation if you speak even lies that is not bad, that is not a crime. That lie which is made use of for a good purpose that is equal to wisdom, that is not a crime. Here the falsehood is the greatest truth. What did he do? He says, "Where I am employed my employers have started to call me for work twice for the night shift." He said to his wife, "The employers have determined the night shift for two days per week permanently?" And where does he go? To 'Goindwal Sahib'. Throughout night he acquired his spiritual diet out of the holy feet of Guru Amardas Ji. He read and repeated Sri Japuji Sahib, Sri Sukhmani Sahib and he felt deeply a gratitude that that way he was able to cover 8 days of the month. He anyhow was successful in motivating his wife to remain awakened once for the absolute night per week. For one night per week he would send her wife to visit her parental home.

She says, "Oh ! What a decent man you are !" The actual purpose was thus solved that when she was visiting her parental home there would be nobody to check him. Thus he covered four days per week. Now estimate yourselves what a great meditation of that man is who has covered 16 days per month. He is simultaneously facing the domestic atmosphere and continuously doing the daily religious routine. He is not running away from the daily religious routine.

Some ladies are witnessed shedding tears with heavy hearts that they earnestly desire to get up at 3.00 a.m. but their life-partners cause hindrances and create troubles, issue warnings such as, "I will see how you get up at 3.00 a.m." But of whatever nature is the life-partner the real brave fellow is he/she who simultaneously goes on with humility and doesn't give up the daily religious routine. The humble servant calls him/her the most respectable.

Of whatever nature your life-partner is the main point worth care is that the residence of the Guru inside your heart-corners shouldn't be elevated. The *Gurmukh* fellow too should make use of the technique. There are two kinds of techniques—One kind out of these two is bad. The second one of the good nature is to be used. Making use of this sort of technique used for welfare is not a crime.

In Guru Gobind Singh Ji's period a man named Suthra existed. He had used a technique inspired by love. He is going to visit the Guru's holy court and the guard at the Gate is checking him. He is not allowing him to enter. Suthra used the technique. He fastened a bundle of sand and said to the Guard, "I have brought sugar for the community-kitchen. Please let me enter. I am to include this food-stuff to the food-reservoir." He used the technique. But what is his purpose behind it? So that he may have the Guru's holy

glimpse. When he entered and reached to the Guru's seat he placed the bundle on the ground and started bowing again and again before the bundle as if that bundle too were a great authority. The Guru Said, "What are you doing?" Suthra answered, "O True Guru ! My first and foremost bow naturally goes to this bundle of sand by the dint of which I have been able to see you. Kindly don't be annoyed with me. I have reached here after telling lie with the Guard on duty at gate that I was bringing sugar for the community-kitchen". Guru Sahib says to him, "Your falsehood is attached to the quest for Guru's holy glimpse." We are not to take this meaning out of it that we should start taking help of falsehood. But it does mean that if the life-partner checks in that case one should face him/her with humility and making use of the technique to carry on one's passage of religion and spiritualism is not a crime.

Please always make attempts that your own life-partner too may adopt this line but may it not happen that you reversely start taking step on his/her line and thus Guru's residence inside you is no more with you ! You must try to motivate him/her to come along your own line. This too is His own drama or play – He combines very often the *Gurmukh* and the *Manmukh*. If the wife is a faith-holder in the greatness of the Guru's holy Home you will rarely find that the husband is of such a character, otherwise you will find that he possesses another sort of character, quite a different kind of nature. On the other hand if the husband is a faith-holder in the greatness of the Guru's holy Home these would be his very bright previous good deeds of the rear birth that he has a life-partner of a sort of faith-holder otherwise you will find that she is of the different line. One's deeds of the rear birth too play part. There has been a

certain *Pandit*. He was a God fearing man. He used to connect the World to him. He earned a great name and fame but his wife abused him harshly. On one day somebody asked, "Eh Pandit Ji! People regarded you so much. They even worship you. But your own wife dishonours you in such a way that is very shocking." The *Pandit* said, "This is the outcome of my own rear deeds." In my previous birth, I was a crow and my wife a she-ass. She had an ulcer on her back. The crow naturally puts its beak into refuse. I accordingly my nature used to strike beaks upon her ulcer and she was greatly suffering due to this act of mine. Today she is taking revenge from me. Therefore our deeds done in the rear birth too remain with us. They move as we move. One thing other is to be considered that this is His game too. It is He who becomes a medium to take His creation out of the vicious circle. By the way it is fit for a good man to lead the bad one. May it not happen that he himself is misguided and be led by the bad man ! One is to make attempts in case one's life-companion is of the undesirable line; one needs not put away the Guru's residence out of one's inner- self as well as one's house made of brick. If the house-holding is going on smoothly this too is due to one's previous good deeds; if the couple is attuned to each other this is because of the previous combination, because of some good deeds done in the previous births. And reverse to it if they don't let each other lead life smoothly this signifies their previously done bad deeds. In case such an undesirable thing happens please try to motivate your life-companion making use of goodwill. If the other fails to reform his/her ways then you are humbly suggested to carry on the vehicle of family-life by making use of the diplomatic policy.

Some home-dwellers had been suffering from sheer poverty. For all the family-member only single room was available. The wife had the daily routine of having the five holy readings of Sukhmani Sahib. But the husband was such that he said that he couldn't live without seeing the T.V. He would state, "You have actually taken the contract from God to recollect His Name. I can't tolerate these ways adopted by you." As soon as the evening shadows fell the husband would switch on the T.V. set. The wife in this circumstance anyhow completed 3 holy readings and her two holy readings remained pending. Now the room was the same. The T.V. programmes and the holy readings had to be carried on simultaneously. That lady told the humble servant that she made use of a certain technique. She would turn his face from the T.V. screen. She would say to her husband, "You may see the programme. Meanwhile I should accomplish my undertaking of holy readings". But thus her mind would not be connected because the sound of the film resounded in her ears. She told the humble servant, "One day I had an idea that I should put cotton into my ears and thus complete the holy readings". Lo! The lady faced the domestic circumstance. She didn't allow any trouble to be raised in her home. She did not ask her spouse that he should give up seeing the T.V. But at the same time she did not give up her own religious routine. The humble servant means to say that one is to carry on anyhow by making use of one's own diplomatic approach being meek but one has not to halt.

Here is an example of another day. She was greatly bestowed kindness from the Greatman Baba Hari Narayan. When she was yet teenager of about 13 or 14 years she had visited the Baba's place accompanying her family-mem-

bers for his holy glimpse. The place is at Manikaran Sahib. The Greatman read the palm of the child and said, "Eh daughter ! Do you read Japuji Sahib?" She said, 'Yea O Baba!' The Greatman said, "How much time do take to read?" She said, "About 12 or 13 minutes". An other girl was also present there. The Greatman pointed with his finger and said, "This girl finishes the holy readings just within five minutes. Here you are who takes thirteen minutes. This is an issue of growing worried". She said, "O Baba Ji, anyhow I take 12 or 13 minutes I should admit. It is my limitation". The humble servant doesn't want to point out that one should read *Bani* fast or being in haste. It is actually a kind of inner state of mind when one's inner state becomes higher one takes automatically lesser time.

The Greatman said to her, "Go and then come here after having four rounds/circumambulations of the Lachhman Jhoola situated outside and thus complete the four holy readings of Sri Japuji Sahib". When the girl returned her father too was present there. The Greatman made the statement to be noted by him, "This daughter is a saint-soul. You need not arrange her marriage." The father said; "Kindly return your own words. If it happens accordingly your words how shall I keep her?" The Greatman said, "Act upon these words of mine. This girl is a saint-soul. Selfless service has been written in her life by the Almighty." But he didn't agree to the direction. The Greatman in the end said, "Eh man! If you don't agree it depends on your own will. You deserve to hold to your own will but remember, this daughter will have to undergo several tense perplexes". Who knows from what a wondrous state of mentality the Greatman had blessed the girl ! The holy composition was found to spring out in a natural continuous flow. She was

bestowed. As the time was mature, the daughter was wedded. Her daily religious routine was to get up at 2.30 a.m. at her parental home. When she got up at her in-laws at 2.30 a.m. so that she might be able to have his daily bath, to make herself absolutely prepared for having Sukhmani Sahib's holy reading her mother-in-law bluntly stated, "Here can't be carried on this process of yours to get up at 2.30. Nor we can accept your reading Sukhmani Sahib at such an odd time." Now what should she do? Should she quarrel with the mother-in-law? She tried to motivate them with love and logic for one or two times. When she got up on the next day she again found her mother-in-law in the same angry and hot mood. Perhaps it was the third or the fourth day when her mother-in-law said, "If I in future see your room light appear before 6.00 a.m. I'll send you back to your parental home". Now please think over yourselves – if the fellow is from the spiritual nature category to get up at 2.30 a.m. and derive the spiritual diet and he/she is checked then it is known solely to him/her how much his/her suffering is. Now some at such a point halt. Now that daughter if gets up at 2.30 a.m. a trouble creates in the home. Her marriage too is new. What will the people say? "You created trouble just within 10 days?" Now that daughter did two things. Firstly, she started learning Sri Sukhmani Sahib orally. Secondly, she produced a battery. She thought till the day she couldn't learn orally she started doing her daily routine by making use of the battery making a resolve that she wouldn't give up the routine of getting up at 2.30 a.m. in any case. She used to complete the holy reading and then afterwards took her bath. Now in such circumstance taking bath lately is a compulsion. But Bravo ! She didn't run away from the daily religious routine.

The daughter passed years in such very way. The domestic atmosphere continuously caused obstacles but she ensured her own peace of mind and also didn't leave the religious routine. What happened in the home in the end? After some years the aforesaid mother-in-law suffered from the serious ailment of dying one side of her body. Please take guideline from this narration that the fellow causing trouble should be afraid of the Ultimate Authority. On the very day when the fellow's good-deeds run out from the Almighty's side he/she will surely be undergone the hard test. He/she can escape only till that time as long as his/her previously done good deeds have their good impact. As he/she causes obstacles his/her good deeds burn away i.e. they lose their good-impact upon him/her. Till that time when Harnakash had his own good-deeds i.e. the impact of these he lived. He ordered his men to fell his son Prehlad from the height of the mountain. He ordered to put him unto the flames of fire. He ordered to throw him away into the waters. Thus his good deeds' impact were quickly run out. Then?

"Harnaakhasu dustu hari maaria prahlaad taraaeia.

(Ang 451)

He/she is saved until he starts creating obstacles as long as his/her treasure of good deeds is remained with him/her. At which speed the obstacle increases his/her good deeds run out at that very speed. We shouldn't let ourselves to be counted among this class. We must face the situation with humility but not leave meditating.

That daughter's mother-in-law became a victim of the serious sort of ailment of dying one body side but the daughter had developed such a high mental state that she didn't

allow herself to think even at least that her mother-in-law became a victim as a result of her own bad ways and designs and due to bad behaviour towards her. She reserved her creating an ideal example in the field of self-service to that extent that she didn't feel even a least touch of hesitation while performing that service which is commonly considered in the category of feeling of disgust. She washed her. She didn't let herself to think along the line that her such a poor state was mainly because of her own/misdeeds from the side of the Almighty the Utmost Judge. She performed the service selflessly to the utmost degree.

If we go through the history of Prehlad he too had prayed, "O Almighty ! Kindly cause welfare of my father." The Almighty had said to him, "Eh Brother ! You need not praying for the betterment of your father. I'll instead cause welfare of your 21 generations". The humble servant means to point out that the *Bhagat* has sought the welfare of even the evil-doer. This is the quite natural behaviour shown by the people who truly meditate. The absolute selfless service was accomplished by that daughter. One day while performing the service a flower-pet was broken. The mother-in-law who was then greatly pleased with her daughter-in-law's selfless service while lying on her bed blessed, "May God bless you ! May He provide you the gold flower pots! You have done a great service to me.' That daughter said to the mother-in-law, "Eh Mother ! Whatever the elders bless that very happens with the concerned. Please don't bless me so. What shall I do with gold? If you really wish to bless me, I spread my lappet before you. You must place the hand-book of Sri Sukhmani Sahib. This will be a fit reward upon me, a great favour from your side as a great well-wisher of mine".

"But I have a wish to ascertain a word of blessing from you. May my joy enhance thus"! The mother-in-law said, "I wouldn't place Sri Sukhmani Sahib's hand-book. I would bless you accordingly my own will." That daughter said to her out of true colour of 'love', "If you don't bless me accordingly my own inner liking then I too wouldn't serve you ! I did not need any gold flowerpots. Please place Sri Sukhmani Sahib hand-book in my lappet." When she repeated her determination the mother-in-law asked her to wash her hands. She acted as it was asked. Now the old lady said, "Now bring Sri Sukhmani Sahib's religious hand-book." The mother-in-law placed the hand-book. That lady who had once checked her from reading the holy reading uttered these words, "May Guru Nanak connect you with the Sukhmani Sahib for ever !" After some time the old lady breathed her last. Today that lady has been bestowed a great mental and spiritual inner state that causes welfare of many people.

These are the examples from the general category. If we put a glance over the history, Beni Bhagat's wife was a hard-hearted woman. There was sheer poverty in the home. The actual state was to the extent that feeling fed up with his own family's environment when he had not yet become the *Bhagat*, had set out from his home to commit suicide. He on the way came across the Greatman who guided him that by committing suicide he could finish only his body but his spirit would still outlive that would fall a victim to be afflicted. He said, "Motivate your mind towards the passage of God. Do meditation. Exercise hard sort of labour." When he started meditating the wife teased him saying, "Bring something." He told a lie, "I have joined the king's service. I narrate the religious stories, the anecdotes in his court.

On the very day when there is the day of the completion I'll come here along with all the offerings etc." About a month passed away. He had actually gained the true colour of God's meditation. He would daily leave his home, went outside and sat in recollection. Thus about fifteen days or a month was spent. One day as he came to home the spouse said, "May your king die ! When will your round of anecdotes be finished?" She abused him without any stoppage. She showed her outrage by throwing away utensils and tins etc. "Your king has died. You too have died for me. Now enter home only when you have something to bring here and produce before me." On that day he felt much suffered. He had left the home with such a heavy heart. He had not started any dispute. He had tolerated all this. But he in that odd state of mind didn't forsake his daily routine of meditation. On that very day God Himself appeared there in disguise of the king. But think over - 'How did he spend his former time?' Bhai Gurdas Ji writes:

'...Valu chhalu kari kae jhathh langhaavae'.

(Var 10:14)

If we take the example of Hari Chand's wife we are clear how king Hari Chand checked her from making her presence in the holy company. But did she leave her routine? She faced the situation with humility. When the king went asleep she would then set out and reach the holy company. Who knows for how much longer period this process went on ! This period surely went on at least for months. She had made her mind strongly thinking along the line, 'I'll face whatever will happen. He himself will come forward to safe guard me whose holy Home I visit'. And He safeguarded too.

If we put a glance over Guru Nanak Sahib's life when he set out from his home for the uplift of the masses his so good wife didn't cause any obstacle. His sister too didn't come in his way. But one certain family-member did come. He went to the extent of calling and branding him (Guru Ji) 'an idle boy'. He said, "To whichever side I send him he comes back being unsuccessful. Moreover, he comes after causing a great loss." His obstacle took the form of also anger. The fit of anger made his hand activate. He even slapped. But Guru Nanak Sahib didn't face the situation by making a show of his own secret spiritual power. He showed utmost humility. He forwarded his own other untouched cheek making the statement, "O Father! Slap also this side." But please think over. He never halted his spiritual passage. He never forsook his ambition. In the end the father too recognized. He said, "O Nanak ! I couldn't recognize you. I even slapped. Shall I be entitled to ascertain a due room for myself in the court?" Guru Sahib said, "O Father ! This is quite natural. You will ascertain." And he showed him when his breaths were still moving on how earnestly he was being waited for in the court.

There exist three worlds – Domestic, religious and outside one. You are to face the domestic world with humility. In the outside world if any other person does oppression for one hundred times after tolerating this oppression for one hundred first time you are justified in raising armament. This is the religious duty – an approved one. But at the spot is not due. For sometime you are to do a compromise. But nothing is final in the domestic world. Here you are to face the situation only with humility. In the religious sphere anger in any case is not approved. In the domestic world you are to pass your time by making use of diplo-

Mae Dasihu Maargu Santho

matic standpoints. *THIS IS IN THE FIFTH TECHNIQUE THAT ONE MUST GO ON FACING THE DOMESTIC ENVIRONMENT WITH HUMILITY BUT ONE NEEDS NOT FORSAKING ONE'S MEDITATION.*



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SIXTH TECHNIQUE

FOR THE MEDITATING FELLOW THE SIXTH TECHNIQUE IS THAT WHICHEVER JOB HE/SHE DOES TO GOD'S SIDE HE/SHE NEED NOT FEELING HIS/HER OWN AUTHORSHIP IN THAT JOB; HE/SHE SHOULD DO THAT BEING A SELFLESS SERVANT.

When one's own previously performed good-deed starts working secretly then there such a taste is found out, 'I too want to get up early. I should listen to the *Kirtan*. I should learn *Gurbani* to make it an integral part of myself. I earnestly wish for paying a visit to Darbar Sahib and brush there the used utensils'. If one's good deed formerly done by one starts working secretly one starts being motivated towards the religious works. One only then longs for these works. One feels thirsty. Development of religious devotion is backed by very great kindness. This is one's great fortune if one develops taste from within to do the reading-turns of the holy *Bani*. But for the development of this religious devotion there exist two lines, two meditations.

The first is 'Ego-meditation' and the second is 'Shelter-meditation'. Now what is Ego Meditation? One has started performing the religious works but 'I' has took its root inside. And what is Shelter-Meditation? The religious works have been started but after performing one has ascertained saying, "O God ! O Guru ! This is all because of your kindness. If something has been performed behind that exists Your kindness. What am I ? Nothing. This is absolutely Your own doing. Some have in their lives a great

meditation. They get up early. They avail of the anew and afresh environment of the early hours of the day. They preserve their *Amrit-Vela*. They go to an extent of even about 6 hours' recollection. The fellow who has been bestowed upon the great gift of meditation but he/she at the same time lacks understanding out of his/her words foul smell of 'I' or ego is felt. He/she will say, "I have so much recollection. I exercise meditation. I am a good *Kirtania*." If anybody starts thinking that the great gifts of meditation, getting up early, *NAM's* recollection have come to him/her by his/her own wisdom or effort he/she will surely be wrong. This happens because of His own kindness bestowed upon we-people:

"Jis no teree mihar su teree bandigee."

(Ang 961)

Arjun had said to Krishna, "O Krishna ! None else than I thou will find a greater and beloved *Bhagat*, follower in the whole world." He was advised by Krishna, "Eh Arjun ! Be quite clear. Of course, the situation expressed by you is the fact. But take it as the outcome of my kindness bestowed upon you. This is none else than I who has provided you affection. If I wish so I can at the spot produce a wall of *Maya*." The humble servant means to say if you in your life have ascertained *Amrit-Vela*, the great gift of meditation, service then the humble servant meekly suggests, "Please never start thinking all these things your own attainment, your own effort. Instead motivate your mind thinking so that 'Waheguru' Himself is doing all these things. This is happening due to His own kindness".

Some have ascertained manual service in their life. Some do much service making use of their body. Carry on

doing service. But if you really want to make your service meaningful then the humble servant meekly suggests, "Please never come into airs. Never start feeling pride. Before your mind comes into airs, before a sensation of pride falls heavy upon you, you are urged to think that Guru is such a capable authority that if he wishes he may convert your sound body into a handicapped." You should think so, 'The body with which I have been serving has been provided by the Formless.' Eh man ! If you are doing service with God-given body then is your sensation of pride genuine? So many other service undertakings which are being performed by you – all religious activities, services. Some is teaching *Kirtan*. Some is teaching holy reading. Some is doing some other act. All these are religious. But the main thing to be thought is that after doing these the humble being should not assume these the outcome of just his own effort. One shouldn't allow oneself develop a sensation of authorship.

If I were not so many wouldn't have learnt *Kirtan*. If I didn't distribute holy readings so many couldn't have done holy readings. If I were not so many poor girls would have remained unmarried. You are strongly appealed to do all sorts of works to God's direction activating as selfless meek servants. If you do that you will ascertain their sweet fruit. But if some person, suppose, has taught *Kirtan* to 100 children and he thinks that he has done a great thing of course his line is religious but he is actually doing the ego-meditation. But if he says, "O Waheguru ! I feel gratitude, Thou have taken service of teaching *Kirtan* to 100 children from me." And thus his work is approved. An ordinary person assumes himself the author. The works however are of God's direction, of course these are of religious nature one

degrades oneself when one starts assuming oneself the author. The Author is the Author and man is man. In any case the Master should remain the Master and man should remain man.

If a tailor stitches a shirt, of course he is the author of the shirt. He is the maker. He has cut and then stitched it. He then has handed over the shirt to him whose shirt he has made. When he has handed him the shirt he himself has not gone along with the shirt. He has stayed in his own shop or home. But there lies the difference regarding 'that' Author. Whichever thing He has created He Himself resides there. We the human beings are limited to the making of a thing. After that our work is finished. What God has made He Himself has resided within that. He has made all of us and has resided with us. He has created animals and birds and He has resided with these. He has created vegetation and resided with it. Whichever vegetation is there it grows. This is the proof of His existence. Whatever that author made He himself resided with that.

If any potter shapes he is the author of the pots, the maker of these. When he forwards the pots to the users he himself doesn't go with these. Whichever pots God shapes He himself lives with these.

You people, the humble servant thinks, have surely observed while you sit down for meditation the mosquito causes you trouble again and again. It comes and sits upon the same limb; sometimes its target is hand, sometime cheek, sometime beard. Please think over. Mosquito is a very little creature. Into it too the Maker Himself is. It has sensation. It knows where the blood is. The Creator has given it the sensation.

The humble servant wants to share with you a certain self-experience. The humble servant was sitting outside the Guru Sahib's apartment at his home. The 'Thal' was lying inside for offering. The approved *Maryada* is to repeat the text of Sri Japuji Sahib. This holy reading is deeply concerned with the offering. The time was about 7.30 p.m. The least remains of the day were there in which only the things were visible to the naked eye. The humble servant beheld a strange sight. The ants of brown colour were found. These creatures had developed a continuous flow. They were found in a line. The rear ones were found following those which were ahead. Wherever the leading ants turn the rear ones turn likewise. The humble servant then observed there was a little space too (a distance enough for such creatures) of 4 or 5 and 8 or 10 inches and thought over again and again and couldn't help exclaiming, "O God ! Thou have instilled consciousness in a minor creature like ant. In spite of dark these creatures knew well where the leading ones are going. And they are moving in the single line". Why is it? Because the Creator has created and he includes Himself His creation. We, the human beings, when make anything and sell we can't go with it so the good understanding thus developed that 'The Master is the Master; Man is only man.' In other words man can't be the Master.

Gursikhi (The life-style of an ardent Sikh) is micro. Every human being has been bestowed with one good feature or the other. None is without good features. You will find somebody getting up in early hours of the day. Some other is found to have worth mentioning *Nitnem* of holy readings of *Gurbani*. In the same way you find benevolent people performing a number of acts of benevolence as supplying clothes to the naked, teaching *Kirtan*, teaching *Gurbani*

crammed to memory. If while performing these act one falls a victim into the harsh hands of ego in that case one needs to think over that this mars one's all acts of benevolence just like the paper would decompose by becoming into the contact of water. Performing all these acts one needs to be humble, meek powerless, servant. If one is successful in becoming so one's acts performed deserve to be counted. In spite of possession of power remaining humble and in spite of respect remaining an ordinary fellow is the golden rule. Please never state after you have performed any good act, 'I have done this.' Always state, 'The Guru has bestowed. He himself has taken this service from me otherwise I was not capable to do it.'

Some come into airs, 'I get up early. I listen to *Kirtan* for 4 hours at the spot. I serve the suffering people.' If you want to derive higher sort of taste, if you want to reach the destination you are suggested to state holding lappet round your neck, 'O Guru Ji. If feel gratitude that you have inspired me to get up early in the morning. Thanks for your making me able to spend this time in your own holy feet.' If after doing all these things, after doing these earnings you are still humble, you assume yourselves nothing and you offer prayer you yourselves will then find how much higher taste you derive in your own living. May this not happen with we-people that the veil of the ego is spread and we are far away from the Guru ! You are strongly appealed not to allow ego exist near you. If this comes all will be destroyed. All the good deeds already performed by you will then remain unrewarded.

Sant Beant Singh Ji when once saw Baba Nand Singh Ji said to him, "I have meditated hard for 30 years but I have remained far from higher sort of taste. Mind has not

acquired the normal state of concentration i.e. *Sehaj*". Baba Ji stated, "Please say once again." He again said, "I have meditated hard for 30 years but have not acquired the normal state of concentration of mind." Baba Ji made him to repeat his words again and again. When he listened to the words with touch of ego uttered by Beant Singh then Baba Ji said, "How can higher taste be experienced, how can the normal state of concentration be acquired by you when you are lifting up the spoiled tail of 'I' or ego?" You however have meditated but ego has remained with you. As long as there is ego there is no higher taste. As long as 'I' is there to exist how can 'You' exist at that place?

If there are 36 kinds of good food-items decorated in a large round plate and a spoiled hand touches it the food-items then remain not worth eating. You sit for longer terms of time, you got up earlier, you recollected *NAM*, you exercised, you did means in a large number but inspite of all these desirable things you are still with the spoiled 'I' or ego. Then how can you derive a higher taste?' Please say only so, 'With the Guru's grace only some time has been made successful.' Thus you will surely acquire the higher taste. After some time the aforesaid two men met once again. Beant Singh collapsed at Baba Ji's feet. He said, "O Greatman ! Quite true your words are. Only 'I' was responsible for the destination remaining far away. When I drew out 'I' out of the living the true pleasure has been experienced.

These are the words by Bhai Nand Lal Ji:

***'Jis ne keetee zara beadbbee !
es galee vich saheeo !
Je mansoor charraaeia soolee,
fer na saanoon kaheeo !'***

What is that dishonour by the cause of which one undergoes so great a punishment and the Formless is annoyed? The great dishonour is 'To be something.' Suppose one has donated and one says 'There exists none greater a donation-given than I'. Thus one is doing a sheer dishonour. The fellow who says, 'None is a greater donation given than I, none is kinder than I, nobody else is a greater man than I in keeping daily religious routine that fellow never ascertains God's pleasure. The fellow who does demerits he/she thinks again and again, 'I am a wrong-doer' and thus he/she seldom acquires ego. Always a fellow doing deeds come into an air of ego. Such a fellow should remain highly conscious and aware. As you escape ego only then you will ensure attainment. Who knows what stands behind this factual state that the fellows involved into sexual aspirations, greed, sins, vices have been pardoned but the ego-holder is to be put into the hard test !

The Greatman was enquired, "Why is the ego-holder not pardoned?" Baba Ji states, "He considers himself equal to God". He says, "I am all in all. You are nothing". Let us take examples from the History. The proud were not pardoned till that moment they had not collapsed from the corner of their inner mind. When Satta and Balwanda grew proud (in Guru Arjan Dev's period) due to their assumption of being efficient singers Guru Sahib turned his face from them. Bhai Nand Lal Ji was such a great scholar that the emperors like Aurangzeb approved his great scholarship. But despite his so many good features he was not bestowed upon by Guru Gobind Singh Ji till he didn't grew humble.

If any man has some Guru-given merit and he has grown proud Guru doesn't care for him. Merits are must but there lies the condition that these shouldn't be with a

touch of pride. If any religious story-teller considers himself to be a man of knowledge that story-teller should remember the narration that Guru is so much capable that he had made a stupid fellow quite unknown a *Jheever* to explain the meanings of the Gita. If anybody helps the poor he should be remained under God's impact that if God pleases he too can be made one among the alms-seekers, the beggars. We-people have to make our mind clear-cut regarding the factual state that we came into this world naked and we shall go also empty-handed. The mentality ought to be such, "If I am giving away some position of God given amount then what is there to feel proud?" Please try that this life may be spent without any touch of pride. If you have taken the path of religion you shouldn't allow yourselves to consider authorship. The fellow who is a man of merits but who starts considering that there exists nobody else than I, he will certainly fall in the end. So far the treasure of his/her good deeds is there to ensure his/her benefit he/she is seen normally doing his/her daily routine. When the treasure is run out he/she falls. If a feeling of authorship comes in a man the speed of running out his treasure of good deeds is high. When these are no more he too is witnessed in a poor state.

The Greatman used to give an example. A money-lender was coming while riding his horse. A *Sadhu* was sitting there but the money-lender paid no attention to him. The *Sadhu* cursed him, "May your horse die !" The horse actually died. The *Sadhu* said to his followers, "Lo! My words have been manifested." The money-lender went to his home. He had not any economic problem. He purchased another horse. On the next day the money-lender again came. The *Sadhu* again said, 'May your horse die!' The

horse died. The money-lender again came with the third horse and the *Sadhu* again said, "May your horse die !" That horse too died. On the fourth day the money-lender was once again found there before the *Sadhu* with a newly purchased horse. The *Sadhu* again said, "May your horse die !" But this time the words of curse didn't activate. The *Sadhu's* followers witnessed this odd situation. They understood that the odd situation had been produced by the Almighty Himself. The reality was that as long as his quota remained his words were proving true but as he finished that quota the odd situation appeared before him.

Some fall into the magical powers and shows of miracles. They bless a fellow who happens to come into their contact. They curse another fellow over minor errors. They cause benefit to one but loss to another. What is this? This is a case of assuming authorship. From that moment when one starts assuming oneself author one's quota of former deeds too starts running out. One can't reach any destination. On the other hand if one falls into an assumption of authorship one's good deeds start burning away at a fast speed.

Here is another example of a certain *Sadhu* who in spite of meditating hard couldn't learn how to be a self-less servant and he fell down. He had placed a stick beside him while he was meditating with a resolve that when this stick was green he would take that a symbol of his meditation approved. He meditated from his inner-self and as a result of that the stick started to be green. He grew to hold a faith in the approval of his meditation in God's Home. One day a king came into the jungle for hunting. Some good deed formerly performed by him started to be fruitful. He saw a *Sadhu* and said to him, 'Please bestow recollec-

tion showered upon me. Give me the great gift of *NAM*." The *Sadhu* said to him, "Please sit down. Make a meditating posture of sitting cross-legged. Hold this rosary. Keep a stick by following my example. Lo! I meditated and as a result of it my stick placed beside myself has started to be green." The king did as he was directed. Some days thus passed. A couple happened to come across by that place because of missing its actual passage. The two strangers entered the *Sadhu*'s cottage taking as the best form of shelter in that odd situation. But by that time the *Sadhu* had grown proud. He thought that none else there existed a greater meditating fellow than him. He spoke with them in a fit of anger. He made the statement, "Don't you know, I am meditating? You are causing me trouble. You are making me perplexed whereas the whole world regarded my meditation of so high a status."

The couple was sad. Both life-partners left the cottage with a heavy heart. Then they found the another cottage in which the former king had been meditating. He presented himself in their service. He gave them most respectfully a good seat. He served them good food. He provided them a convenient bed. Their night passed quite smoothly. The king remained absolutely busy with their service. On the next day when they left the cottage the king again sat down to meditate. What did he witness? The stick had already become green. He was wonderstruck. He went to the *Sadhu*. The *Sadhu* too was astonished. He had an assumption that by that time his stick too would have been green as he had meditated for a longer period. But what did he find? The stick was not found green even a bit. What was the cause? He meditated but he developed ego. He started thinking that no body else was a greater *Bhagat*

than him. He started taking others as low-graded.

Also Guru Gobind Singh Ji sometimes disguised himself to check whether the selfless services handed over by him were functioning smoothly or not, to check if the service-doer was not assuming himself the author. Seventeen community kitchens ran. One day he went there as disguise to verify the service-doers if they had been running the community-kitchen properly or wrongly, to verify who among them was assuming himself the author and who was working being a selfless servant. And he reached one community-kitchen. He put forward his bowl and said, "I am feeling very hungry. Kindly give me food." It was yet the morning time. He got the answer, "Eh man! What sort of man you are! It is yet only 11.30 and you say you feel very hungry. First of all we'll distribute among our own people. Then the people like you will avail of their turn respectively". Please estimate yourselves. This is the show of authorship. Then he approached the next door community-kitchen. The manager's words were again bitter. These were with a touch of ego. They little knew the man who had come to them was the *Kalgidhar* himself.

In the end Guru Ji went to Bhai Nand Lal Ji. He put forward his bowl and said, "Would I be served food?" Bhai Ji said, "O my good fellow! Please have your good seat here. The pulse is being cooked. The flour is being plated. Wait just for 5 minutes. It will be quite ready just now." The Guru concluded that solely that man was the true manager. He called Bhai Sahib on the following day and unfolded the reality that it was he himself. Now all other managers grew over-worried. They folded their hands and said, "O true Emperor! We were unknown to the fact that you were paying a visit." The Guru said to them, "Whereas you

gave a poor show of speaking so harshly with me, you were doing the same with all others." All of them promised that they would mend their ways and from that day would run the community-kitchen properly. Please take it certain that the Guru still checks. Whichever religious services you are doing the Guru surely checks these. If you have adopted the Godly path, you have started walking along this line, if you really are fond of reaching destination please pay attention to one thing that all the religious routines done by you should be safeguarded against the assumption of authorship. Please do all these assuming yourselves the servants. If one falls into a feeling of authorship of course one's pot does fill, but it overflows too.

One certain hard sort of statement has been made by Baba Ji. Please pay your attention. There are two types of meditations. The first is Rama-meditation and the second is Nanak-meditation. Their is much different between these two. Of course both are meditations but there lies much difference.

What is Rama-meditation? This may be explained thus, "None can kill me. I am all in all." This is authorship. This is a feeling of mastery over these. Harnakhash had actually meditated by making use of different ways of meditations for years but he fell a victim into the hands of authorship he declared that in the waters and on land there pervaded only Harnakhash and nobody else. He earnestly desired his own worship by his people. This is Harnakhash-meditation. Another is Nanak-meditation. Guru Nanak is actually the Master of the universe. He can shower great Gifts upon anybody whom he likes to shower. He can take away anything from anyone. All the arts are into his holy palm. But read Guru Granth Sahib from 'ੴ' to Athaarah

das bees' you will not find even a single word showing ego. He merely said, "Nanak neech, Nanak diwana, Nanak daas, Nanak sag. 'Sag' means dog. This is such a word which can't mentioned by any ardent Sikh. But this is the word which has been used by Guru Nanak about himself however he was actually the Formless Himself. If you by dint of your own formerly done good deeds have adopted the religious life then it is strongly urged to you, "Do Nanak-meditation". Guru Nanak Sahib had ascertained 75% of the total humility from the Almighty Court and then distributed this great gift throughout the earth. Now please make a estimate yourselves that that fellow who has not yet developed humility can he/she deserve to be called Guru Nanak's Sikh?

The root of Sikhism is humility. The seed of Sikhism is humility. If the foundation is immature in whichever large number you construct buildings all stand in a state of risk. If the foundation is mature then you have no risk in constructing buildings in a large number. If you want to make your selfless service and recollection fruitful, if you want to develop your stability of mind, if you want to attain the inner state of pleasure, if you want to fill your bowl with nectar of *NAM* then you are strongly appealed not to feel proud of your own virtues, of your own meditation. In spite of all your virtues and meditation please make your own inner attention to the conclusions, "None else is a greater sinner than I, none else is a defaulter than I, none else is a fellow lower than I. That person who in presence of these virtues lives assuming himself/herself the defaulter he/she stands first and that fellow who grows proud he/she overflows his/her earning. That fellow who ensures this level of thinking, who lives in humility he/she alone reaches the destination. We

have to take direction from the Greatmen's, Guru Sahib's, *Bhagats'* life. Guru Nanak was All Powerful, he was complete in holding all capabilities, he himself was the Formless, when he uttered Japuji Sahib what did he urge in the concluding lines?

'Jinee naamu dhiaaeia gae maskati ghaali.

Nanak te mukh ujle ketee chhutee naali.'

(Ang 8)

These holy lines thus explain: Those who retold *NAM*, who exercised hard labours their faces are light in the Almighty's Court. Kindly have mercy upon me. Kindly help me to hold their lappet, also may I cross the ocean of horror! Please think over, how Guru Nanak Sahib held all capabilities but what does he demand? What does he desire? Guru Angad Sahib following this very line covered a considerable passage in humility. He in Guru Granth Sahib on Ang 146 gives the same salok but adds "*Hor*":

'Nanak te mukh ujle hor ketee chhutee naali.'

(Ang 146)

What does this "*Hor*" mean? He states, "O Formless! Those who earned, I myself have not any record of meditation, kindly help me to hold their lappet, so that I may cross the ocean of horror. I wish for the company of those who live in the company of those who retell God's *NAM*. Kindly help me to cross the ocean of horror by holding their lappet. Of course, he himself was capable but please think over, 'How meek the urge is!' These are the guidelines for we-people to follow. In spite of this reality that in worldly relations Guru Ram Dass Ji was Guru Amar Dass Ji's son-in-law; he served the Guru's home being a true servant; he laboured very hard; he lifted the baskets full of clay over his

head. He ascertained the blessing of the attainment of *Guru-Gaddi*. By the dint of which? He remained a servant.

The Sikhs put a question to Guru Amar Dass Ji, "On whom will you bestow the blessing of *Guru-Gaddi*?" The Guru said, "you will see yourselves the result within two or three days." He called Bhai Jetha Ji and Bhai Rama Ji. He gave them the construction-work of two rostrums. Each had to construct his own rostrum. When the two rostrums were erected the Guru said, "Collapse these." Bhai Rama Ji said, "O Guru! I have actually made it to the same height and length as you had ordered but if you say so then I am ready to demolish it." When Bhai Jetha Ji was told, "Collapse this rostrum as I don't like it" at that time with folded hands. Bhai Jetha Ji said, "My intellect is less. I actually lack understanding. Lo! I demolish it." The Guru said, "Both of you must come here tomorrow and construct your rostrums."

On the next day they again constructed. The Guru said to Bhai Rama Ji, "Today too you have not built it well. I don't like it, Demolish it." (Now actually the test was going on to testify who was working being a servant and who being an author.) In depression Bhai Rama Ji demolished his rostrum. Then Bhai Jetha Ji was told, "Demolish it. It is not upto my standards." Bhai Jetha Ji said, "Alas! I am again mistaken. I am greatly perplexed to think why I have not been able to make it according to your good standard." On the next day they were again called. They again built their respective rostrums. The Guru said to them, "I have not liked both of these rostrums. Collapse These". Now Bhai Rama Ji crossed the delicate line of code and conduct. He said coming into air of assuming himself the author, "I have made the rostrum very fine. Actually you are now an old man. You are often mistaken." When the Guru said to Bhai

Jetha Ji, "Eh Jetha! You too have made the rostrum very inferior. Then Bhai Ji collapsed at the Guru's holy feet. He urged, "O true Guru, please put your good hand of kindness upon my head and kindly guide me to make a rostrum according to your good standards." The rostrum was indeed well but the main point is that Bhai Jetha Ji ensured his meek feeling of being a humble servant. The Guru embraced him. He made the statement, "That rostrum which I wanted to be built has been built." Think over, how much respect today is given to him! From Bhai Jetha Ji he became Guru Ram Dass Ji. By the dint of which? He remained to be a selfless servant.

Where did Guru Gobind Singh place his inner inclination regarding himself whereas Bhai Nand Lal Ji describes him 'God's Mirror?' He states that there was not any virtue in the universe that couldn't be beheld in his personality. But where did he keep his inclination?

Mo ko daas tavan ka jaanou.

When from Hemkunt he was ordered, "O Oppressor of the evil-doers. Go! You are needed to the earth. Proclaim the truth there with beat of the drum". Lo! Where did he keep his mind? This was to make a good passage for we-people to follow. He didn't say, "Yea. I am going. I shall preach there the truth". Please think over, what sort of humility did he show? What did he say?

Panth chalaе tab jagat mae jab tum karhu sahaaei.

(Kabir Baach Dohra)

i.e. As long as Thy kindness is not with me I can't handle the *Panth*. He didn't try to be author. What a great duty he was given to perform! But he by seeking His kindness ensured his mind to remain humble.

If you have taken the religious line, if you want to reach the destination then you are strongly urged to maintain your own humble mentality, you are then to realize, 'I am the wrong-doer'.

Was Farid Ji's meditation less? He meditated by living on the dry leaves of trees for 12 years. He meditated by hanging in a posture of keeping head downwards and feet upwards. He remained quite ready to serve his Guru for another period of 12 years. But where did he keep his mind? He states thus: I am full of demerits. The people observe only my outer disguised form, my dress and they call me *Darvesh*:

'Farida kaale maede kaprre kaala maeda vesu.

Gunhee bharia mae fira loku kahae darvesu.'

(Ang 1381)

How great Bhagat Kabir Ji's meditation was ! When the time was mature to leave the world for heavenly abode he went along with his body. The land of Harramba had been cursed that whosoever breathed his/her last he/she would be led to the hell. Kabir left his body on this cursed land and caused the hell to be emptied. Such a great mental and spiritual state! He cut off the bonds of curse of the land. But where did he keep his mind? "I am my Ram's (Master's) dog."

'Kabir kookaru raam ko mutia mero naaou'.

(Ang 1368)

Bhai Gurdas Ji whose holy composition is called the key of Guru Granth Sahib – what a nearness to the Guru he had developed! But Lo! Where did he keep his mind? This has been written in the History that once upon a time Bhai Gurdas Ji was wearing a long shirt. About ten bodies

followed him. (If such a thing starts happening in we-people's case we normally come into airs. We start feeling that we are the greatest). There was a certain lady. When she witnessed Bhai Ji along with other Sikh fellows she made a query from some body, 'Who is this Greatman? What is this Saint's name?' Bhai Gurdas Ji heard the lady's query. He at once stopped and said to the lady, "Eh Sister! Are you calling me the Greatman?" Although he was actually a Greatman yet he came close to the lady and said, "You are giving me the title of the Saint. You are asking about me. Let me tell you the actual recognition regarding myself":

'Mae jeha n akratighanu hae bhi n hoa hovnihaara.

Mae jeha n haraamkhoru horu n koe avguniaara.

Mae jeha nindaku n koei guru ninda siri bajaran bhaara'.

(Var 37: 29)

The humble servant means to point out that a very high mental and spiritual state was acquired by Bhai Sahib but where did he keep his mind? "None else is a greater culminator, a blasphemer than I". May we-people's inner mentality too be developed thus! May we too start thinking and declaring, "O Master! None is a greater mean fellow than I. I am full of demerits". It is a factual state of the present time that we-people however go to Gurdwara but we-people at the same time start assuming ourselves a great thing. We start feeling proud of ourselves. We say, "Whereas my so and so neighbour gets up at 8.00 a.m. I get up at 2.00 a.m." Though getting up early and paying a visit to Gurdwara is a positive point yet it ought not to be matter of feeling proud of ourselves by us. It will be a good thing if inspite of performing all these deeds in the corners of our hearts a feeling of humility and considering ourselves a minor thing

is developed. In that case our all deeds will be really fruitful.

How much earning was made certain by Baba Nand Singh Ji – Really a great earning it was. What a high sort of mentality he had developed! But what did he state? He stated, "I have not yet become the Sikh." He used to sit into a pit. His wish for the *Sangat's* dust should be acquired by him and thus he too would be a Sikh. Somebody asked, "O Baba! Why do you sit by concealing yourselves?" Baba Ji answered, "The dog subjected to worms is generally found to sit by concealing itself." Please think over, 'How much earning?' But on the other hand what did he state? He meant to point out that he was yet subjected to the worms of sexual aspirations, anger, greed.

Bhai Nand Lal Ji too was a very great scholar. He was a treasure of knowledge. He had a vast collection of various virtues. He was so close to Guru Gobind Singh Ji. How much love he developed for the Guru's Home but where did he keep his mind?

Tere kutiaan ton vee neevaan, nand lal akhvaavaan.

i.e. O Guru! I give an open call to one and all to call me lower than Thy dogs. This virtue is badly needed to us these days. We badly stand in a sheer need of reading and listening to the Greatmen's words. If you want to make your earning of meditation to be counted, if you want to attain the destination then inspite of the development of all virtues your mind should be stable at the thinking, 'None is a greater wrong-doer than I'. On one hand if we get up early to perform the necessary daily religious routine, if we don't let ourselves indulge into back-biting of others then on the other hand we have to keep our mind low.

On the day after the *Purnima* (the pre full moon night day) Baba Nand Singh Ji would especially arrange the playing of the holy composition 'Ride gareebiee aave'. In-between the illustrations. Some body questioned, "Why do you make this very *shabad* play?" Baba Ji explained, "On the *Purnima* day the gathering is in lacs. I doubt lest my mind start assuming that I have become something. On the next day I use to strike my mind with the holy lines of the holy *Bani* to be clear that pride is not approved in Guru Nanak's Home. Here solely humility is approved." Baba Ji also used to keep the holy part of Guru Granth Sahib under his arm-pit and hinted with his finger towards it. Somebody asked, "Why do you do such, O Baba?" Baba Ji explained, "Mind is the sinner. Lest it should assume that the people are giving respect to me so I point out with my finger towards the holy book to make clear that the actual bow is to it. I should not develop ego. All the bows presented before me are supplied to the Guru."

Sant Atar Singh Ji Mastuana too was found many times bowing before Sri Guru Granth Sahib Ji again and again. One day the attendant was standing by his side when the Saint upheld his both hands and said, "I am relieved of the burden." The attendant asked, "Which burden has been relieved?" The Saint said, "Today the people in a very large number have gone after they bowed before me. I have supplied all those bows to Guru Granth Sahib Ji. I have supplied those to Guru Ram Dass Ji. Now I am not remained in-between. The Guru and the Sikhs are face to face with each other." The life-story of this great Saint has to be followed by us.

Baba Nand Singh Ji sometimes in his own presence did not allow the holy composition expressing the great

praise of the Saint term. This was all for the awareness lest his own mind should start assuming himself the saint. Baba Ji taught humility to his attendants as he thought for their betterment. Once he said his attendants, "Suppose I ask you to send for any person what do you say to him when you approach to him." They said, "O Baba we say that this is the order from Baba Ji to come to him." Baba Ji said, "This is not the befitting way if you say in such a way and I am none to it then. I may develop pride. You are to say, Baba Ji remembers you, Please come and give your glimpse."

Some people are such who while inviting those who exercise on *NAM* or perform *Kirtan*, state please sanctify our home with your holy feet, please give us glimpse.

If the other person is far from the holy company of the greatmen he will say I shall sanctify your home with my holy feet in all cases. This is the symbol of pride. Are you capable to sanctify the people's home? Are you able to give your own holy glimpse? Baba Ji used to tell, "One has to say in such a way, 'I shall come to your home for your glimpse.'" This is the humility. These are the words uttered by Baba Ji, 'Humility should reflect in our words.'

What a great earning of Baba Ishar Singh Ji! When he would hold congregations on the side of the canal at Amritsar the half portion of the total population of the city would throng to these. Everybody earnestly desired to extract the drop of nectar. Baba Ji would present himself while comparing himself with others in these words, "Here are many greatmen who are really gems. They are overwhelming with merits. They are the men of knowledge. They are the true preachers. They are the efficient *Ragis*. They are Guru-Beloveds. They are the *Katha*-tellers. But the

humble servant his merely the sweeper of the Baba Ji's holy home. I am neither a man of merits nor a man of knowledge. I am also not any preacher. I am first a sweeper." This is really fit for one who becomes a servant. Baba Ji would say that he was also not well-educated. He had undergone only three classes of Guru Nanak's home. Baba Ji had taught me three words:

Bhabha - Bhull Gia Ji

Bhabha - Bhala Ji

Bhabha - Bhaana Ji

i.e. 1. Oh! I have forgotten 2. Yes, yes 3. As your command I am to carry out.

What are these classes? Please estimate yourselves. These are those classes in which there lies no authorship.

Baba Ji used to state, "I haven't read Persian. I haven't read English." He himself narrated an experience:

"I was trying to learn the Sikh way of life under the guidance of Baba Nand Singh Ji. Baba Ji hinted towards some Gurdwara Sahib and I said, 'Quite right'. After three or four minutes Baba Nand Singh Ji came close to me and slapped me. He stated, 'You are a fool. Where from have you learnt this persian? Where is your *Satbachan*?' Baba Ishar Singh Ji disclosed, 'I had started learning Persian but my efficient Guide Baba Nand Singh Ji checked me and I didn't learn onwards. Suppose I learnt who know what would happened with me.'"

Baba Ji would generally teach his followers very minor point of the Sikh way of life. He used to state, "The word 'Yes' is the mark of false pride and 'Ji' is the token of humility." Please verify yourselves all words and phrases appear in Sri Guru Granth Sahib working to reflect humility.

We are to make an attempt that our life should be spent being a selfless servant. Please never say, "I have performed so and so assignment." Always say, "The Guru has bestowed upon a minor man like the humble servant and has made me to perform so and so assignment." In spite of performing all duties, all doings we are to present ourselves as wrong-doers. Only that person who makes this thing certain reaches the destination, only he/she attains the real bloom, the pleasure, the state of remaining normal in all perplexing situations. If one has not developed humility, one has not developed the proper technique whereas his vessel is filled with Godly gifts it is emptied simultaneously. Whichever service is availed of by you with the kind grace of the Guru you must perform that being a really selfless servant. Please never think yourselves the author. You are to have an eye of guard over yourselves lest you should come into an air of ego. You are to do this in all the moments of your life-term. Ego is very very great an evil. Please be aware of it. If you are a success in avoiding and escaping ego only then you will make certain your probable attainment. If you have planted the plant of humility in the fertile land of your heart the Guru's kind graces certainly come to you automatically. Only humility is likely to be rewarded. We are to acquire the education in humility. We are to understand this Sixth Technique well in our life. *THE MEDITATION-DOER IS TO PERFORM ALL UNDERTAKINGS, ALL ASSIGNMENTS ESCAPING AUTHORSHIP. HE/SHE IS TO DO THESE BEING A SELFLESS AND HUMBLE SERVANT.*



SEVENTH TECHNIQUE

FOR THE MEDITATING FELLOW THE SEVENTH TECHNIQUE IS THAT HE/SHE SHOULD CONTROL OVER LISTENING, DOING, SEEING AND READING USELESS THINGS WITH HIS/HER EARS, MOUTH/TONGUE AND EYES.

Please note sometimes: How many hours in a day do you spend away with the worldly people in indulging the useless discussion? That tall talk is produced which has no head or tail. Without any due reason some third person is mentioned by one and then many hours are spent away in useless discussion. Please conclude well how our tongue ought to retell the nectar-like *NAM* but we are wasting our time in indulging useless things. Whichever breaths of ours are departing with us these are more valuable than gems; these are given to us after counting. Suppose somebody is declared by doctors beyond their reach of curement and suppose some offers, "O Doctor! Please accept three lacs rupees from me and provide me the breaths covering three days." But he/she can't be provided with these. These aren't sold; these gems of breaths are more precious than the gems which are sold in and purchased from the bazaar.

The Greatman stated, "When a man sits down to recollect and in that posture takes eight breaths in a certain space of time in that very space of time a man while doing his worldly duties will take sixteen breaths. When man indulges into sexual pleasure then he will take thirty two breaths in the same space. We, the human beings, take breaths in three modes. The first mode is of those breaths

which go waste.

Here is an example. This is a self-experienced narration. This happened only a few days before ('a few days' in connection with when the original writing in Panjabi of the book was being prepared). The humble servant had to attend a meeting. The meeting was to be held in a member's home. The timing was 7.30 fixed by the organizers. The humble servant along with his companions could reach there late a bit. It was 7.55 p.m. As we reached about three or four people had already initiated some discussion. We waited so that they should close up their discussion and the agenda of the meeting should be taken in hand. In other words the proper meeting could be started. From the moment we reached there they took complete half an hour. The issue of the discussion was that the Government had allowed the foreign trade companies to set up factories here. Some of the debating fellows were found to be over-worried regarding this happening. They showed themselves the great well-wishers of Hindustan. Who knows whether they were really so or merely posed to be so?

The humble servant concluded that throughout their tall talk and such along discussion they were not found even mentioning God or His holy *NAM*. This is not concerned with them. We-people too show such very behaviour. We initiate such a discussion which has no purpose at all. We don't think seriously to utilize that very time in God's worship. If you are anyhow involved into some issue which is unnecessary you surely waste your breaths.

There is another self-experience. The humble servant's religious party was returning from Delhi. The time was 7 p.m. Among we-people three or four started talking about the reform in the functioning of the trains. Every body

forwarded his own suggestion. The timing of the trains too was discussed. When in the end the humble servant noted that the time was 10.30 p.m. the mind grew greatly pained to see that three and half hours passed indulging into a useless sort of discussion in which not a single mention of the Guru appeared. The factual state of affairs in the country is such that we-people can't activate the reform accordingly our imagined patterns. If we-people can't do so then how many breaths we pass away without any use? These issues are purely insignificant or time-pass but we-people 90% are caught here. Many hours in a single day we-people spend away in useless discussion. After the discussion man sometimes thinks in a regretful repentance, "How many hours I have spent away! I couldn't keep them guarded."

Some ladies are apt to ask the hostess while visiting, "Eh Sister! Tell me how much have spent on this saree? What is the price of this suit? These curtains of yours are really very charming. Wherefrom have you purchased these?" In such useless talk breaths are being wasted. Today much preaching is needed in this direction. Lack of knowledge is the main factor.

Farid's mother sometimes stated, "Today God is annoyed with me." On some other day she stated, "Today God is pleased with me." Farid naturally once asked, "Eh Mother! You sometimes say that God is pleased with you and on another occasions you are heard by me that God is displeased with you. Why is it so eh Mother?" Farid's mother explained thus, "When such a friend of mine happens to visit who grows responsible for initiating a useless discussion and about half an hour is passed then I state that God is displeased with me. Then I say to God, "O God! Thou are surely annoyed with me as Thou sent such a sister to

me." But on the other hand when such a visitor visits our home who narrates some spiritual thing then I say that this day God is kind to me."

I have another self-experience. This happened nearly two and half years before. The narration is related with the humble servant's own family. There is a ventilator in the roof of our house. The humble servant very often sits beside this. When the humble servant is called then he climbs down and takes food. Quite beneath the ventilator there lies a bench. A lady visited our home. The humble servant's wife was soon found absolutely busy with her. They had a sitting of about one and half hours. In these one and half hours there appeared no mention of the Guru or God. The tall talk comprised of such contents, "Eh Sister! Have you not heard of any thing about that daughter-in-law of those. These curtains are very beautiful. Wherefrom have you purchased these?" The humble servant continuously heard this tall talk. The mind however wanted to point out at the spot but manners came in-between. When the other lady left the humble servant called his wife and said, "Today with you too God is displeased." She said, "What happened?" The humble servant said, "In your one and half hour long mutual tall talk not a single mention of God has been found." When we initiate any useless discussion we shall automatically get involved into somebody's back-biting. When useless talk is started naturally that person who is introduced to the both sides but is absent at present (now) that person's degradation starts as well. The humble servant is so sure about this. You can verify the factual state. Why should the humble servant not admit that we ourselves when gather, we are 10 or 12 people and at such a time others' degradation is to start. Then we immediately become conscious

and control over the undesirable situation. At that time an *Ardas* is performed.

Guru Nanak was asked to explain, "O Guru! How can the mind be controlled?" The Guru explained thus, "You are simply to pay your attention. You are to mould your mind by and by. You are to teach your own mind not to indulge into evil-thinking regarding anybody. If in the beginning you naturally happen to indulge into evil-thinking you may be spared to some extent. Upto the thinking you can be spared. But a great attention is needed to make certain that the evil-thinking should remain limited to the thinking. The tongue, the hands should remain far away from implementing the thinking into action. The action made by our tongue or hands is recorded in our own record of life-history. The repeated advice is needed to the mind. By and by the mind becomes conscious. A stage comes when you are about to start anybody's back-biting but your own mind from within checks you. Then you understand that this is back-biting.

There is a colony at Amritsar. A certain family shifted from this colony. The main lady of the family had very close relation with about 8 or 10 families. The relations had a touch of love. There is nothing bad in this. But what did the lady do? She visited the colony twice in a week. A special cot was produced. All the former already introduced ladies collected there. Then the work would be witnessed. The lady became the main centre. What was the work? For two or three hours without any break? Estimate yourselves. The humble servant thinks that he needs not making the mention especially. This is not the line of any meditating fellow.

Whereas it is needed to us that our spare time shouldn't be gone away into useless things, the unneces-

sary tall talk but it is a matter of regret that such a desirable thing isn't implemented. The desirable thing – the most desirable one is 'RECOLLECTION'. Suppose we are busy with our domestic work. The 'Recollection' can be carried on. Suppose we are waiting at any place for somebody; he/she hasn't yet come. In that situation, 'Recollection' can be worked out. If you have visited a doctor's clinic, your turn is yet afar you in that situation can well recollect. If you do so please take it for granted that at least half of your ailment is automatically away. But the *Kalyuga* is in its full swing these days. We often witness the present day doctors while attending on patients let their T.V. sets working on. Anyhow anybody finds at least some spare time whether it is an hour or half an hour when he/she can well recollect. Whenever you find even a bit of spare time you are meekly suggested to utilize that in 'Recollection'.

This is the frequently witnessed happening that during the doom days or for sometimes in a day some spare time is available to the class of shopkeepers. But what do we find? In the spare time one shopkeeper leaves his own shop and sits beside his neighbouring shopkeeper. A third person too comes there. Then backbiting is started. In the present we have many means to utilize our spare time. Eh shopkeeping Brothers! You needn't leave your proper seat. You needn't go and sit beside the other. Switch on your tape-recorder in a low volume. You in this way can concentrate yourselves no *Gurbani*. Another suggestion is that you may produce a small instruction in the written form, "If you want to talk then talk about the Guru." Such written instructions show your real recognition among others. They may conclude that this shop is *Kalgidhar's* Beloved Sikh's shop.

We visited a home at Tarn Taran. It was a programme of *Kirtan*. There was an arrangement of the community-kitchen. At the very entrance the house had a courtyard. In the courtyard the distribution of the food was arranged. As we entered we naturally glanced at the instruction/ appeal written on a board : Have Recollection in this house. Recollect Waheguru. Please don't beat about the bush. We were greatly satisfied and naturally concluded that the house was owned by some *Gurmukh* fellow, the bestowed one.

We-people many times keep ourselves with tall talk on telephone. Whereas we-people consume even an hour or $\frac{3}{4}$ hour into the tall talk the actual purpose might be met within 2 or 4 minutes. The necessary issue may be exchanged and discussed; the *Gurmat* doesn't put any hinderance in your way but you don't need to initiate and carry on the useless tall talk. We-people very often waste away our so many invaluable breaths. Verify yourselves. Analyze yourselves. You will find that after 3 or 4 minutes you are likely to be involved into back-biting. The vessel which you fill by exercising your *Nitnem* and you waste away the treasure collected thus. This is not a suitable standpoint from your part.

Somebody had put a question to Baba Nand Singh Ji, "Why have you managed to keep guards?" He answered, "These have been kept not for the security of the body; these are for safeguarding the breaths." The man wanted the explanation. Baba Ji said, "When many fellows visit without any purpose, please think over, how many breaths will pass away? The meditating fellow should speak to the needed limit: Speak only that which is necessary."

Once Bhai Addan Shah Ji said to his attendant, "Go and sell these morels of *Munj*." As the attendant was about

to leave Bhai Addan Shah Ji said, "Before you leave please listen to some rules. One more's cost price is 11 paise and you have to sell it for 12 paise. You need to produce a hard card-board bearing the selling price." The attendant was yet unexperienced. He said, "What is the need to do so? I will be there to tell the customer the price." The Greatman said, "Eh Beloved! 80% customers are likely to be only making questions regarding the price. They are not likely to make the purchasing. So as anybody asks you in that case you merely need making a hint with your finger towards the written price on the hard card-board and you yourself need to remain busy with your main job to do recollection. Otherwise 80% customers will be such who will ask you to come down at a lower price level. They will say to you, "I shall give 8 paise for one piece." Some other will say, "I shall give you 12 paise for the pair." If you continuously go on bargaining with those customers think over, how many invaluable breaths will you spend away without any positive outcome?"

We have to take guideline from the life-story of the Greatman Baba Darshan Singh (Ghanapur Kale Wale) who has left for his heavenly abode. A minor event happened in his period. Four hundred bowls were stolen from his abbey. Next day a certain man came. As soon as he came he said, "I have come to know that four- hundred bowls have been stolen." Baba Ji said, " You have to repay for initiating this issue in the form of doing eleven holy readings of Sukhmani Sahib." Now please estimate yourselves, suppose Baba Ji said, 'Lo ! that sort of things are happening; in that case useless things would have started. Think yourselves, what did that man feel? He initiated the issue searching for fond taste but Baba Ji in turn handed over the reli-

gious hand-book to him. He had to do the eleven holy readings of Sukhmani Sahib till the following day.

Many times you feel that by involving into useless talk the brain is fed up. You become a medium between the two sides, help the both to come into an agreement. You have to meet many people and then you are deadly tired. Please note that the unnecessary worldly affairs never come to an end. Man is finished while involving himself to finish these. We need not to waste our precious time into useless things. If you want to talk them you must talk about the Guru! You should start some religious story, you should conversate on the issue of God so that your breaths are fruitful, these may be counted. Make every possible attempt to sit down among your children and share one or two religious anecdotes out of the Guru's Janam Sakhi. Say to your child, "Eh my son relate the onecdote. Read it out." Suppose you have adopted this suggestion the humble servant states with most self confidence that you will enjoy. This is really a wonderful experience that your child is narrating and reading out and you are listening to him or her. That time is counted in the Holy Court of Guru Nanak. Several wonderful things will be witnessed by you. This religious discussion of the half utterance has been taken from the humble servant by the Guru. This is the outcome of Guru Sahib's kind grace. The subject has been discussed. How has the meditating fellow to control over talking and listening to useless things. The remaining half part of the discussion is regarding the exercise of control over seeing and reading useless things. The human eyes do two actions. They see and read. For God's attainment the purification of the mind is very necessary. If with eyes we read novels, magazines etc. the mind will be spoiled.

The Shatabdi Express leaves Amritsar for Delhi at 5.15 a.m. We reached the station at 5.05. a.m. We were saying farewell to those who had come to see us off. A certain Sardar Ji came. 'Fateh' was exchanged. He was holding novels. He had just purchased these from the nearby book stall. The humble servant asked him, "Why have these been purchased?" He explained, "The train will reach Delhi at 11 a.m. This is the morning time. The mind will not feel satisfied. I thought. I should read these." Now think over, 'What is the time?' This is *Amrit-Vela*. The man is *Sardar*. But lo! he lacks even the least wanted understanding, 'What ought to be read at such a time?' Almost everybody is fond of reading some thing. Somebody reads novels; some other reads story-books and some else is found reading film-magazines.

A certain lady is related with our own holy company. She performs *Kirtan*. She knows how to play on harmonium. One day we visited her home. We sat down on the couch. The couch had support. Naturally the support got opened. What did we behold? 10 or 12 novels were lying there. The humble servant drew forth all of them. They were displayed on the couch. When she came to serve tea she was greatly surprised. She was found to look at novels in a perplexed state of mind. She stated, 'How have these come here?' The humble servant said, "Tell me, who reads these novels." Now she was found in a state in which she couldn't deny. The couch was her personal possession. The fellow who reads he/she generally keeps the reading material around himself/herself for meeting the purpose of easy reach whenever he/she feels appetite to read. The husband of the lady was not of such a kind on whom we-people could doubt. He was not unknown to us. The humble ser-

vant repeated, "Who reads these?" She said, "I am in a habit of reading these. I Actually fall asleep while reading novels." The humble servant recalled Baba Kharak Singh Ji's words.

Baba Kharak Singh stated, "One should know how to sleep. The Sikh should go to bed in that condition when he/she starts feeling like sleeping. Some people display laziness. He stated too, "Everybody takes a different volume of time to fall asleep. Some take 10 minutes while others lesser or more. The Sikh should fall asleep while recollecting *Waheguru*. Then his/her night will be spent recollecting while sleeping. That remains with you whom you have recalled before going to sleep.

Baba Nand Singh Ji kept Guru Nanak's photo to his head side. You needn't keep the photo. You are suggested to develop a feeling with your inner vision, "O Guru! You are with me. I am in your lap." Testify this. You will derive excessive spiritual pleasure. Baba Ji took rest for two hours and developed the feeling that the head was lying in Guru Nanak's lap. How would then recollecting continuously go on?. Some lady falls asleep while reading a novel and some other lady does so by recollecting ——— you may yourselves weigh with the scale how much the difference remains between the two. If you go to sleep while reading novels you are most likely to be involved into low-levelled unconscious ideas.

Once our religious group was returning from America. The plane had 400 passengers. The humble servant saw that it was 3-45 a.m. The humble servant left his seat. The face was washed; the mouth was cleaned; the hands were washed as there is not any provision of taking bath in the plane. When the humble servant was going back

to his seat to exercise the *Nitnem* all of a sudden an idea occupied his mind that the passengers might be given a general glance to check what their position was. When the glance was put the humble servant came to know that 250 passengers had been fast asleep. They seemed to be quite unaware of their present surroundings. They badly lacked the most wanted understanding of making *Amrit-Vela* a success. But when you come to know about the next fact you will conclude that those who had been found fast asleep were far better than those who had been found in the awakened position. On the other hand the awakened ones were far worse. What a petty thing they were holding in their hands! The time is the *Amrit-Vela* and what are they reading at such a pious time? The spoiled novels? The humble servant thought over, "I am unknown to their religion but one thing is apparent. Their guide has not guided them the most important point."

If you too carry such things with you taking them as time-pass it is one thing but if you are travelling while reading Sukhmani Sahib or Japuji sahib or Chopayee Sahib it is another thing, a thing really worth feeling proud. Thus time is not only passed but it is also a success. The humble servant when in the plane witnessed the passengers holding spoiled sexual novels he stated automatically, "O true Master! Than these people the sleeping ones are far better!."

The humble servant was going to his seat when he had a natural glance over two English people the couple-in the proper Sikh dress who belonged to the English or American origin. One was their co-passenger. They had switched on their respective lights. The humble servant came to know that they were holding the religious hand-books in English

and were reading the holy readings of Jaapu Sahib. Whereas on one side the whole transaction is related with falsehood on the other the absolute business is with pure gems. The humble servant thought over their probable activities in the past. The conclusion was that they too in the past when they had not acquired the good stamp of *Kalgidhar* would not be connecting themselves with God's sacred Name; They too would not know how to make their *Amrit-Vela* a success. Before they became fortunate to be baptized, to attain the nectar, the supreme gift from the Five Beloveds the Amrit of the *Khanda-Bata* (the sword and the iron vessel) they too were making their category with those. The humble servant felt greatly proud and automatically exclaimed, "O Kalgian Wale Patshah! This ia all due to Thou. These people have developed a decent lifestyle from the moment these people have acquired your good stamp."

You-people too are suggested that while you are going to any place or are staying at home having no job to do you should read books written by the Greatmen. Much you will find out therein. By doing so you actually avail of the good company like experience of the past as wel as of the present Greatmen no matter they are residing in any nook of the world. Their books may be a massive means of spiritual progress. That very fellow grows fond of reading religious books upon whom *Waheguru* holds His kind grace. If you have acquired this great gift of the taste for religious books please don't take these as ordinary books. Which-ever book you are holding you may read it for two or four or even ten times. After reading any anecdote from any religious book please think over and conclude what its essence is, what the moral is, what the instruction is. Then analyse

the moral, the instruction actually the part of myself or not? How far am I standing?"

Some time before a lady came from Ludhiana. She is the proper member of the holy company. She said, "There is no religious book in our home"

The humble servant at the spot handed over to her the two books narrating Baba Nand Singh Ji's life and two others about the history of the Gurus. The humble servant felt greatly relieved and this was his heart-felt gratitude that *Waheguru* has cast His kindness. An inspiration, a good taste for the religious books has been developed. That lady naturally came again and said, "Please give me more books." The humble servant said to her, "Just before 4 or 5 days I had handed over two books to you." She explained, "I have read those." The humble servant urged, "Eh Sister! This is not any competition that you need to finish the book within two days. If we adopt this style of reading at such a fast pace or speed this will be like "Parri parri gadee ladeeahi." If you read any anecdote from any religious book you are humbly but strongly urged to read it even ten times to derive good direction from it and mould your life accordingly. This is very necessary to the meditating fellow to think over and conclude, "What is to read?" Please pay attention.

The eyes do another work too. That is, "Seeing." When we see the T.V. while sitting among our family members our good deeds start burning. Seeing the colourful shows on T.V., seeing serials and pictures — this is a way of losing good deeds. The mind goes astray with these.

Some body put a question to the humble servant, "What is the loss of seeing pictures?" When you are sitting to read Japuji Sahib and Sukhmani Sahib those very scenes

come before you which disconnect you from Guru Nanak's holy feet. Please let eyes see only that very thing which may help you recall Guru Nanak.

There will be a very very rare person who has 'bowed' his/her 'forehead permanently' before 'T.V'. In other words who has kept himself/herself aloof from the impact of T.V. The T.V. is not the defaulter but the meditating fellow has to keep a guard, "Which programmes on T.V. have to be seen?" The Greatman used to state, "The glass/tumbler is not the defaulter but the main issue is that what is to be drunk in the tumbler, 'Milk' or 'Poison'?" The fellow himself/herself has to think over this issue. On T.V. also the good utterances uttered by the Greatmen are telecast. Other religious programmes too are telecast. Please see those. Keep guard. May it not happen with you that on the one hand you have exercised one or two holy readings of Sukhmani Sahib, you have thus filled your vessel but you simultaneously have seen other programmes for two hours and with that you have undone the good act performed by you!

The humble servant had been sitting in the Gurdwara Shahidan. A lady came and placed a one hundred rupee note and a slip in his lappet. Afterwards when the humble servant after being relieved from his religious service going on that time read the slip it said that 'We have purchased a new T.V. set, a coloured one. Please perform the *Ardas*'. The humble servant at the first step came into rage, "What should I state in this *Ardas*? Should the T.V. set work well to make these people able to see more and more programmes?" But when the humble servant thought over the actual written statement which stated, "We have exercised 1100 holy readings of Japuji Sahib.

After that we have purchased the T.V. set. Please perform the *Ardas*: We should see only the sublime programmes telecast on this. May we not become slaves to any other thing!"

When the visualiser has spent one or two hours in visualizing good things he/she will feel a sort of contentment, a self-satisfaction that the visualising medium the eyes have seen a good thing. By doing so he/she has ensured a great benefit for remaining under the sublime impact of Guru Nanak.

There are the utterances uttered by Baba Ji that colourful shows lead us to the hell. And the religious serials of Guru Nanak's holy home lead us to the Paradise. These reserve seats in the *Sachkhand*. During the back days the series of the holy readings had been going on at a home in Baba Deep Singh Colony. The humble servant asked them, "Have you not faced any problem of the turns?" They said, "We have had a very great problem from 1 p.m. to 3 p.m. but the remaining proved to be a smooth time with no problem at all." Now what was the reason? That was the time of the serials' telecasting. We can't forbear to lose those. Now if any fellow says, I can't forbear to lose the serial' it means that he/she has become a slave to that whereas it was desirable from his/her part to become the Guru's slave. When we see the serial then we have to say farewell to the Guru out of the eyes.

The humble servant once visited a home. They had been having two T.V. sets. The humble servant said, "What purpose is behind having the two T.V. sets at a time in the same room?" They explained, "In our home the T.V. works for 24 hours continuously. When a set becomes hot we switch off that and switches on the other." Please imagine

out of 24 hours the T.V. works for 19 hours. This is sheer *Kalyuga*. This should be branded as the flood. Approximately 60 or 70 channels are working.

In Amritsar the humble servant has witnessed the three homes by chance to witness the T.V. set present in the kitchen. The humble servant asked, "Why a T.V. set in the kitchen?" They explained, "Suppose we are seeing the T.V. programme in the room; in-between the time for preparing food is mature. If we leave the room to prepare food the link of the serial is broken. So we have managed a T.V. set in kitchen". Now this is quite natural that the food being prepared while seeing the T.V. programme is affected. If you buy pudding from the sweets shop this is merely pudding but the pudding we receive from Darbar Sahib is the boon. Our thinking is affected when we do the preparation while doing vicious acts.

A lady from a certain colony exchanged news with the humble servant. This lady used to pay a daily visit to Shahidan Sahib along with her children. The humble servant asked, "Eh Sister! You during the gone off days visited along with your children; you read the holy composition you did the selfless service with broom. Why do you not do all these good activities now?." The lady explained, "We have managed to have a cable connection. The films and serials which are telecast are very fine. We find it now very difficult to pay a visit to Shahidan Sahib leaving these good programmes". So this is the impact of *Kalyuga*.

Formerly when cinema-houses used to exist, in other words when these were the only means of entertainment an ordinary fellow went to see a film after a week. By and by T.V. sets become popular. In the beginning a film would be telecast after 15 days, then after a week and now one

can't count. At all times the T.V. telecasts serials and films. V.C.R. V.C. Ps. and C.Ds. too are in use. You can hire cassettes and see these upto your own willingness. You can see the refuse throughout day. This is the fact. *Kalyuga* had said, "I shall create such an atmosphere that every home will be a dwelling place of a prostitute. She will display a dance-performance without any brake. Today this statement is being proved true.

A few days back some Gurmukh fellow met the humble servant. He said, "The children don't recollect *NAM*. The T.V. set is on for the whole day. The children and the wife have managed to connect the home with cable wire. Our home has been converted into the prostitute's house." He added, "Now I have taken an oath. We shall complete a series of 13 holy readings of Sri Guru Granth Sahib Ji applying the *Sehaj* method. The family will collectively complete one *Sehaj Path* in fifteen days." Now please estimate yourselves, he made all the family-members ——— his wife and children follow the path of reading and repeating *Gurbani*. The home in which the holy composition is repeated the whole hell will be out. Such attempts can undo the impact of T.V.

If you are, in the true sense of the word, fond of following this path such things should attract your attention. By talking without any good purpose, by seeing useless things and by reading these one's good deeds burn away. We-people have erected means of entertainment so that our spare time may pass. Similarly we-people visit others for recreation. We-people have invented many odd means too. Some of these may be well-branded as quite useless. They are actually entanglements. You are strongly urged, "Entanglements will never finish. Only man finishes.

Move your life by putting it into some proper structure. Life will be a success." Let us take guidelines from the life of the complete *Gursikhs*.

In Guru Arjan Dev Ji's period there lived Bhai Tilka. He had made routine. He got up at 2 a.m. He bathed. He recollected Guru Arjan Dev Ji's holy feet and God's *NAM*. He exercised *Nitnem*. He then took his breakfast at 7 or 8 a.m. and went out for doing his manual labour. When he returned to his home he kept silence for two hours. He didn't talk. He used to sit in a closed room and connect his mind with Guru Arjan Dev Ji's holy feet and God's *NAM*. Then he made research for one hour. He read Guru Sahib's anecdotes. If one reads Guru Sahib's anecdotes the Guru's film is started.

Once Baba Nand Singh Ji said to Bhai Daroli, "Narrate Baba Ji's anecdote." He said, "O Baba Ji! What is the need of anecdote to you?. Every beat of your breath is already dedicated to God's recollection." Baba Ji said to him, "Whose anecdote is listened to his film is started. Then one avails of his holy glimpse not only once but many times."

The meditating fellow actually stands in the need of paying attention to such things. If you don't pay attention whereas you fill your own treasure of good deeds by exercising *Nitnem* on one hand ——— on the other that very treasure of good deeds is undone. *THIS SEVENTH TECHINQUE NEEDS MUCH ATTENTION ——— THE MEDITATING FELLOW SHOULD CONTROL OVER HIS/HER LISTENING, TALKING, SEEING AND READING USELESS THINGS.*



EIGHTH TECHNIQUE

THE EIGHTH TECHNIQUE FOR A MEDITATING FELLOW IS THAT HE/SHE SHOULD BE ATTENTIVE REGARDING DOING THE RELIGIOUS ACT, ENSURING HIS/HER PLEASURE AND HIGHER SPIRITS.

Sometimes we do the acts to God's direction under a sort of burden. Our destination thus remains far from us. Success is highly desirable. It is eagerly wanted by all the people. The student if after studying throughout the session fails it is naturally an issue of regret. Hard labour was exercised. Even then failure happened. What is the reason? When it is tried to find out the reason the reason will be found out that the student didn't study being involved. He/she didn't apply his/her mind to studies. Of course, he/she attended schools, managed books and exercise-book; the teacher assigned the home-work but the mind was not applied. He /she took the assigned work as burden. He/she was not fond of reading. He/she read merely under compulsion. He/she while studying remained in a state of undersirable terror. So the success couldn't be achieved.

That student doesn't fail who studies willingly, who applies the mind to studies. We-people's service too in the Guru's Home and Door-step, our religious acts are counted, our achievements are ensured. For attaining God's blessing, for succeeding, for reaching the object whichever acts we do to the Guru's direction we must do those with pleasure and while remaining in higher spirits, we need not do those taking them as a burden. Whichever are our steps to

the path of religion, a regularity, a service, recollection, *Nitnem*, holy readings of Sukhmani Sahib, it has been noted that we sometimes do these by exercising a sort of burden. We think along this line ——— I shall have to do this. This is a sort of burden. But one thing is another. This is to do while remaining in higher spirits thinking along this line ——— Thanks to God, I have availed of a good chance to serve.

Suppose the service of holy reading is going on. Some bodies are such that they are feeling a sort of burden ——— I have pledged to exercise this. I have to do this. Here is a written document signed by me. I shall have to sit anyhow. But if a little current is applied, if such a thinking is produced that the whole world is inclined to worldliness, there exists a commotion, there exists a duality, there are several difficulties. O God! I am greatly thankful to You. You have provided me a good chance. As long as this religious duty in hand goes on there will be no call from anybody, no body will send for me; I shall sit down satisfactorily and read the holy composition without any hindrance and disturbance.

Baba Ji used to state ——— while exercising the holy reading your mind needs to be applied to every word, you must be connected in the true sense of the word. If you make it sure then you will observe yourselves that the holy reading has transformed you. The undertaking is the same but this may be done with desirable awareness and in higher spirits or due to lack of knowledge may be done taking this as a burden. When a burden is being felt the fellow will look at the watch again and again. He/she will think, "When will I be relieved? The other fellow should come timely and relieve me at the proper time." Such a thinking never pro-

vides one any satisfaction. The text of the holy composition is not followed. The same holy composition if read being concerned with pleasure and in higher spirits provides one satisfaction.

Who has covered the passage however a bit it is only he/she who knows what a great trouble it is if he/she has failed to do his/her regularity. If he/she has even a bit later than usual his/her mind is actually springing again and again. He/she has an inward feeling that he/she should reach the Guru Sahib's apartment without any delay and read the holy composition, do the recollection as he/she has been feeling appetite very much. This is the great source of enjoyment if one has started feeling appetite of doing recollection of selfless service. This is one thing that one has picked up the holy hand-book held it, performed the *Nitnem* and placed it and the mind is here, "O God! I have been relieved from the duty. I have finished the holy reading; I have anyhow completed the *Nitnem*." But that is a separate thing the good one when one after exercising the *Nitnem* doesn't think that the undertaking has been finished. One is having the mentality that the holy reading should still continue, the recollection should still go on and on.

One is ——— feeling appetite and one is ——— working with pushing from the backside. We visited Canada. A man remained with us for all the days we stayed there. He accompanied us in every programme. The humble servant questioned, "You have been making your good presence with us. Please make the humble servant known how you manage to earn your livelihood." He told the humble servant that he had been availing the services of a good paid servant. He is capable to manage the whole business in my absence." The humble servant further asked him,

"Does the paid servant well take your place? Does he supply accordingly the best form of service which Mr. Owner can provide? Do you not bear any loss?" He explained, "However some economic loss is involved thus. But what should I do? I can't remain behind. I feel appetite very much." He started telling in a moving mood. He said, "I keep my store on Saturdays and Sundays closed. I spend both these days in Gurdwara. I clean the used utensils. I dust and brush the *Sangats'* foot-wears. I listen to *Kirtan*. If somebody has come from outside for *Katha* narration I listen to his discussion." When he described his further scheme the humble servant grew surprised than before. He said, "I have been planning a programme. I shall live in Canada for 6 months and the remaining six month duration will be utilized by me at Darbar Sahib in the service of Guru Ram Dass' holy feet". When one does Guru's work pleasingly and in higher spirits one automatically feels satisfaction.

In the religious sphere all things will be involved. The series of holy readings, the selfless service and the *Prakash* of Sri Guru Granth Sahib Ji. In some homes where the *Prakash* of Guru Sahib has been made possible, it has been found that there appears a problem. One family member will say, "You will do the *Prakash*." The other will say, "No, you will do this". The similar situation is in the matter of the *Sukhasan*.

Once Nature provided we-people a chance to visit some body's home. Guru Sahib's apartment has been constructed in the third storey. This is such a place where one can't go every day. In other words laziness may be an obstacle in one's passage to go there. The house had about twelve rooms. The home is a busy sort of home in which daughters-in-law and sons have no time to do the *Parkash*.

The mother is old who can't go upstairs. They have availed of the services of a paid holy reader for the *Parkash* and the *Sukhasan*. He comes and goes. He does the *Parkash* and the *Sukhasan*. But the family-members go upstairs only on the *Sankranti* days and enter the apartments. Now what should we call this behaviour? However the *Prakash* of Sri Guru Granth Sahib has been arranged but the family-members have not any pleasure inwardly.

Baba Nand Singh Ji who performed the sacred service of Sri Guru Granth Sahib taking the holy Granth as the apparent manifestation of the Guru told the *Maryada* or the proper style of performing the sacred service of the *Parkash* that the performer after taking bath should wear the pure dress; he/she should halt at the door-step and forward a call coming out from the deep corners of the heart; out of true love he/she should repeat the good names of the Ten Masters uttering 'Great! Great!' and then he/she should forward a meek urge to Sri Guru Granth Sahib Ji, "O great Guru! Kindly bestow the poor with Thy Holy Glimpse." While performing the good ceremony of the *Prakash* he/she should read the first *Paurri*. Now please analyse yourselves. Now please weigh that home which has been already mentioned and on the other hand you witness somebody doing the *Prakash* as Baba Ji's standards say while remaining in higher spirits and with heart-felt love, how much the difference lies between the two?

Some homes perform the good ceremony of *Bhog*. The big plate is sent into Guru Sahib's apartment. In some homes lacking in love there arises a problem. One family member will say, "Go." The other will say, "Why don't you go?" What is this? The performance of the good ceremony of *Bhog* has proved to be a burden.

In the humble servant's own home the factual state is similar. The children are asked by their mother, "Carry the plate." The child says, "Eh Mother! Why don't you ask him?" The humble servant at occasions hear their voice. Then from him a call is forwarded, "I myself shall carry the plate." The humble servant feels a pleasure, "I shall present the plate. The Guru will approve my presence. My attention will be to him. Moreover I shall forward a meek urge. Guru the great will provide me a good chance to unfold some heart-felt emotion." So one thing is burden and the other is performing pleasingly.

The humble servant suggests to those people who have arranged separate apartment that they should make attempts to send the plate thrice into Guru Sahib apartments. They are further suggested to sit outside the door, while sitting on the ground they should take themselves as the attendants, they should produce a feeling that inside the Master is taking meals. At a time they should assume that now they should enter the room to pick up the plate. They should imagine that they have to put water into the Master's hands. The humble servant himself thinks that water with which he has imagined to wash Guru Sahib's holy hands is sacred. This is humble servant's humble thinking that these activities inspire him to go on and on and make some progress.

Some stone-hearted people make statements to this extent, "What is the need of ritualizing the *Bhog*?" But the humble servant strongly urges to read history. You will be pleased that those who have performed the *Bhog* with a feeling of love and faith they are accepted Gurbani states:

Karee paaksaal soch pavitra huni laavhu bhogu hari raae.

(Ang 1266)

Baba Nand Singh Ji and Sant Javand Singh Ji meditated at Gurdwara Saragarhi. One day they developed an idea, "We present food before Guru Sahib every day but Guru Nanak Sahib should provide us his holy glimpse and take the food." They develop a feeling, "O Satiguru! If you appear apparently and take the food we, only in that case will eat something otherwise we shall remain without any food." Now both of them change the plate every day but none takes. But these two maintained determination. One day their earning was a success. Their meditation was approved. Out of the holy manifestation of Sri Guru Granth Sahib Ji Guru Nanak Sahib gave his holy glimpse.

If we recall Bhagat Dhanna's history, Dhanna was given merely stone in a wrapped form. He didn't know how to worship but inwardly he had an earnest feeling of enthusiasm; he thought in the real sense that that (the stone) was the *Thakur* i.e. god; he thought, "I am to present the food to the *Thakur* in the same style as the Brahmin would do. He churned the curd and produced buttermilk and butter. He put the buttermilk and the butter into bowls. He baked loaves. He presented the food before the *Thakur* the authority. He urged, "Eat this food and feel satisfied." He little knew that that was merely a piece of stone, how the piece of stone would take or eat food. But this man came into a persistence. He said, "If you don't eat I too willn't eat anything". He went on preparing food everyday and presenting. Thrice in a day. He presented the food, waited for the consumption and then took it away. The seven days thus spent. At last the Great Owner the Formless grew pleased with the man's innocence, gave His holy glimpse and ate the food.

Baba Nand Singh Ji used to state, "Not out of Dhanna's stone but out of his feeling God had appeared. In other words it was actually his true faith and feeling that made God appear before him. Baba Ji further stated, "If Dhanna had produced God out of his true faith and feeling can't we-people the Sikhs if we have absolute faith on Sri Guru Granth Sahib Ji the apparent body of the Gurus be bestowed with the apparent glimpse?" The only need is the realisation, reliance, love, feeling, enthusiasm, pleasure, and the earnest desire to have the holy glimpse. Baba Nand Singh Ji had the holy glimpse of Guru Nanak Sahib apparently and then he was bestowed with the pleasure that Guru Ji consumed the food presented by him.

Once a certain *Faqir's* interview was published in a newspaper who used to perform the selfless service at the holy place of Guru Nanak Sahib in Pakistan. That *Faqir* was an ex-wrestler. This was his routine to visit the Gurdwara once in a month and serve. He was not a married fellow. After partition he took over the charge of the selfless service as whole or permanently. The newspaperman put him a question, "You have been serving for a long time. Have you availed of the holy glimpse of Guru Nanak Dev Ji apparently?." He answered, "Such things are not to unfold; these are secrets; these are to be preserved." But that newspaperman covered a very longer way showing his continuous determination. His statement in the form of a plea was that "Your answer may reform many people." At the newspaperman's persistence the *Faqir* told, "I prepare the plate with food-items daily. I cover it with a clean cloth with reliance. I offer the food and pray, "O Guru Ji! Kindly accept and take this food. The factual state is that Guru Nanak Sahib takes the food and after that I take."

The whole issue is concerned with a feeling of true love, inwardly felt enthusiasm, pleasure. Please imagine the quantity of love and pleasure that Namdev had into the deep corners of his heart. He was not a rich man but he anyhow saved money and arranged a gold chalice. Gurbani states:

Souin katoree amrit bharee.

Lae naamae hari aagae dharee. 2.

(Ang 1163)

Such an activity is a kind of *Dasvandh* too. One is to give *Dasvandh* taking it as the Guru's deposit but for those who have not yet relieved themselves from the catchments of *Maya* giving *Dasvandh* is a difficult task. They run away from it. Baba Ji's utterances are that when we ensure to secure the Guru's due share the remaining nine parts too will be sublime, there will be austiciousness in the domestic ration otherwise *Maya* is a fire. Those who don't part with *Dasvandh* spend away either in hospital or courts. By giving *Dasvandh* you have not to bear any loss but your remaining money is fruitful.

Some people have developed themselves even higher than *Dasvandh* out of their excessive love with the Guru's holy feet. They by managing a cash-chest have made the Guru the partner in their firm; they have made Baba Deep Singh Ji the partner in their firm, they have forsaken *Maya* to such an extent.

Sometimes in the home-circle there comes a problem and the person involved takes a vow that he/she will give so and so service, he/she will give Rs. 5,000/- or 10,000. When the problem is no more the person of course has the amount but at the time of parting with it there is a sort of

burden, he/she postpones. Even if he/she feels that he/she has to prepare his/her mind, he/she feels that he/she has to part with.

This is an example of a certain city. A city-dweller had a property, a house. He wanted to sell it. The house was not coming in the range of sale. He said, "You must pray for us. In case our purchase is met we shall give one lakh for the Welfare Centre i.e. the Bhalaatee Kendra." The humble servant said, "Mere *Ardas* will't work." The humble servant gave him to undertake 13 holy readings of Sukhmani Sahib per week and guided him to perform *Ardas* after making an offering of *Deg*. There emerged a customers in about two months. The holy composition of Sukhmani Sahib worked. It showered kindness. The mature time was made close with the kindness. The bondages were cut off. That house was sold.

Now the vow taken two months before proved to be a sort of burden. He was not actually gathering courage to part with the amount. We too have not adopted any standpoint of imposing pressure. When any undertaking involving selfless service is in hand the humble servant gives merely a hint in the holy company. He doesn't collect money from door to door. (The Father is very great. If a fellow has determined not to touch money throughout his/her life-time he/she is not remained in a starving state. The Master doesn't allow such a thing. This is His great kindness.) He was one day reminded, "You had taken the vow to give so and so amount." The fellow who feels giving a burden he/she thinks schemes too. He said to the humble servant, "Actually I had taken the vow that I should give he amount if the purpose was solved within one month. Two weeks surplus were spent. So I am not really bound to give the

amount." After one month some other fellow met him and he told him the same explanation. But then he himself changed his mind. He said, "I think I should manage to put a committee. I shall part with money in smaller fractions. Then I shall raise the committee and give the amount." What is this? 'Burden'. One aspect is to do a thing with pleasure and in higher spirits and the other is to do a thing taking it as a burden. The fellow is actually into the clutches of attachment and attachment causes one wander in the circle of taking births and dying again and again. There is a money-lender from Vasti Ram, Amritsar. He had some difficulty. He took a vow, "I shall make an offering of 100 sheets to so and so Greatman's abbey." He would perform *Ardas* everyday. The *Ardas* was accepted. His purpose was solved. Now he ought to visit the abbey immediately and make the offering and feel relieved. But he thinks, "I shall make the offering tomorrow." On the following day he again says, "I haven't been able to visit today but it doesn't matter, I shall visit tomorrow." On the following day he had a sudden chance to go out of the city. He says, "Next week I shall visit the abbey and fulfil the work." Thus many months were spent. One day he had an idea, "I had taken the vow to make an offering of 100 sheets but up to this day much time has passed. The rates will have been higher. 50 sheets will now be sufficient." Having an idea of the 50 sheets, purchasing he set out. In the way he thinks, "Has the Greatman any shortage of sheets? I shall offer twenty. This number is enough." When he reached the shop and came to know about the rates he felt that he should offer only ten. Ten are not less. Only one has been deleted out of 100." Please think over. When this man's purpose is solved, his vow from which height came to which lower point? The

Greatman actually did not have any craze for securing sheets for the abbey but he wanted to change the man's mentality so he led him to the right path, "We don't want any sheets but if you use such tricks with the Formless you will go down to such an extent that you will not spring from that lower point in future." Makhan Shah too had taken the vow. There was a storm in the sea and he performed the *Ardas*, "Oh true Guru! Have kindness. My boat is sinking down. Please save me. I shall present 500 *Mohars* out of the earning bestowed on me." The *Ardas* reached in Guru Sahib holy feet and Guru Sahib gave his oon shoulder and his fleet safely reached the port. When the storm was stopped he leaving aside all other assignments reached Delhi. When he reached Delhi he came to know Sri Guru Harkrishan Sahib Ji after uttering 'Baba Vasse Bakala' had left for his heavenly abode.

Makhan Shah reached Baba Bakala but he was greatly perplexed to find that there were *Manjidars* and he prayed that the Guru should ask for his security himself. He bowed his head before every *Manjidar* by presenting two *Mohars* per head thinking that the real Guru out of them would ask for the real amount. But he was not a success. If he would have been presenting the offering taking it as a burden he would have thought that he should then leave the place, he had after all attempted but if he was not a success, what would he do? But he didn't do such a thing. He still continued his search for the true Guru.

Somebody told him about Guru Teg Bahadur Ji. He said, "A man is there whose name is Tega. He goes on meditating in an underground cell." He entered the cell and had his holy glimpse. He realized a bit of coolness. He bowed his head before him with an offering of five *Mohars*

thinking if he was the true Guru he would ask for the remaining. Guru Sahib showed him his own wounded shoulder and said, "Eh Man! You had taken the vow to present an offering of five hundred *Mohars* but you are presenting only five. Why is it so?" His joy knew no bounds. He at the spot placed five hundred *Mohars* at the holy feet and bowed. Taking this example before ourselves we-people too should do all the undertakings from small levels to the large ones, we should offer what we-people have to offer. We are to part with the amount of *Dasvandh* not under a burden but with pleasure repeating thanks.

A certain lady is from a colony of Amritsar aged about 60 years. Her husband passed away. She possessed a considerable collection of gold. That lady went to Baba Darshan Singh Ji (Ghanupur Kale). She explained, "Both the sons pay no attention to me. I have gold and money in abundance." The Greatman said to her, "Donate whatever you can and ensure your own here-after life." The sons were already holding much money. That lady approached to the Greater Baba Ji and donated liberally. She experienced an inner joy. She realized that she was really reforming her here-after life. The humble servant inclines to point out that whenever you donate the donation you should be parted with money with pleasure and in higher spirits.

We-people must put a glance, we-people feel it difficult to get up at 4 or 5 a.m. but Baba Nand Singh Ji would bathe along with hair at 12-15 a.m. and remain in contemplation upto 7-30 a.m. Then he would have a morning walk but while walking he continued meditating or recollection. At noon he would take lunch and at 3 p.m. he would be present in the congregation. In the evening he would be present in the *Kirtan*. Then he would involve into *Rehras*.

At 10 p.m. he would be present at the *Kirtan* of only single tone listen to it. On the following day he would bathe again at 12.15 a.m. He never felt tired. He always lived in the higher spirits.

At Mata Kaulan Ji's Gurdwara daily at 4 a.m. the selfless service of washing with milk is exercised. The selfless servants' presence is counted. It is considered who has been absent. The humble servant was given the paper with marking. Thus the humble servant came to know how a certain fellow who had a good record of making his presence ensured was absent for 3 days out of the seven. The humble servant made an enquiry. The fellow explained, "I couldn't wake up. Due to the body's tiredness I couldn't do so." The humble servant urged, "Only the body feels tired; the soul doesn't feel so. If one lives in higher spirit one's bodily tiredness doesn't activate. Because of ensuring one's own higher spirits one goes on progressing".

Bhai Nand Lal was an old man but in the congregation he would be present in the foremost lines at the dawn. Once the *Kalgidhar* said to him, "Eh Nand Lal! You are an old man. You may stay at home. Your absence in the congregation is not to be considered i.e. pointed." Suppose he would be present taking the presence in the congregation as a burden in that case he would have felt relieved. He would have thought, "The *Kalgidhar* has himself allowed not to come daily. I should now stay at home and feel ease." But he wasn't such a man. He was a man of higher spirits. He would not be present in the congregation in a compulsion but with pleasure. What answer did he give? He said, "O true Guru ! I am just a little baby of your door-step. I have come at your door -step. I am just trying to learn rolling. This is my humble request. Kindly don't stop me from

learning the rolling to this baby."

If in your life too is any sort of selfless service, if you really want to make it a success then you are suggested to do the so-called lowest sort of selfless services while remaining in higher spirits. Sometimes it so happens that somebody has exercised a ban, "Eh Brother! This is a ban upon you. You have to dust the *Sangats'* footwear half an hour daily for one week." Of course, you do this selfless service but while serving you are thinking that you are bound to do it, you will have to do this. By thinking so one is automatically deprived of the real pleasure. But on the other hand if one does the same with pleasure and in higher spirits the pleasure one derives out of it is immense. A high sort of taste is involved into it. An upper class realisation. The humble servant suggests, "You must do the selfless service dusting foot-wear imagining that the foot-wear you are dusting is Baba Budha's foot-wear or Mata Kaulan Ji's."

Baba Nand Singh Ji despite his very very great earning, meditation, contemplation and recollection would dust the *Sangats'* foot-wears with his own girdle as he had an enthusiasm. He had always an inclination that his presence in the Guru's Home should be marked. He would think that with the working of any pretext he should avail of the selfless service of the Guru's holy Home. When all the attendants had been taking rest it was Baba Kundan Singh Ji who found out a good chance to do the selfless service. He would cover his face with a piece of cloth so that nobody could see and witness him. (Because nobody allows the Greatmen to do the selfless service). Baba Ji would open the door and go out. He would collect the used utensils lying here and there and clean them. He would sweep the floor. He would do these jobs being humble. He would apply

the *Sangats*' feet-dust to his forehead. Bhai Nand Lal was a very great scholar. He had mastery in many arts at a time. He was a writer but at the *Kalgidhar's* door-step he would clean the used utensils and sweep the floors. Many great kings sent him messages, "Eh Man! Why are you wasting your life?. Come to us. You will be offered comfortable chairs. You will be honoured. You will be given a handsome salary". But what was Bhai Nand Lal's answer? He would state, "The enjoyment which lies in cleaning the used utensils at the *Kalgidhar's* door-step can't be found out from anywhere else which white sheets can't provide me."

When we put a glance over Guru Arjan Sahib's life we come to know that while doing the selfless service of the *Sangats* with his own hands he has guided us. When the *Sangat* coming from Kabul stayed at Pippli Sahib Guru Ji disguised and served the *Sangats* himself. He fed them *Langar*; he even pressed lovingly the old men's legs and when the *Sangat* left that place to visit Sri Harimandir Sahib Guru Ji kept guard on these foot-wears and he cleaned the *Sangat's* foot-wears with his neck-cloth. When Baba Budha Ji came to know about all these activities he reached the place at the spot and said, "O True Guru! What are you doing? I am greatly perplexed. You are cleaning the *Sangats'* footwears." And in a very loving tone Guru Ji said, "Baba Ji! It appears that this foot-wear is owned by Guru Nanak Sahib." If some one arranges the *Akhand Path* there are generally two styles being adopted. The one is to part with money and the concern is no more. The second is to feel enthusiasm. Thirdly to sit patiently and to listen to the holy reading, to do the dear service of the flywhisk. In adopting the second style if one is arranging the *Akhand Path* in one's own home one proves to be a good host by serving

the *Sangat*, dusts the *Sangats'* foot-wears and one the other hand if one hires the attendants there is much difference. There is a lot of difference between the two styles. Similarly, when one holds a *Kirtan* performance in one's home one serves the *Sangat* from the deep corners of the heart. This is a pattern of good behaviour. One avails of a good chance to dust the foot-wears with one's true faith. On the other hand somebody might employ the paid men. The two styles are quite different from each other. Please be confirmed that the bad deeds of those become the good who have enthusiasm in themselves. The Sikh who is true and faithful his or her troubles too are escaped by the Guru by anticipation.

The *Sangat* had been coming to Anandpur Sahib to have the *Kalgidhar's* holy glimpse. Nine year old child was among them. That child was found into an intoxicated state of mind to serve the *Sangat*. He was beyond the fake show. He had the inner attachment with the Guru. The Sikh who is beyond any show is very beloved to the Guru. The inner attachment with Master is the basic secret. Such a good state is capable to erase the bad effect of the bad deeds done previously. The writing of the fate is changed. When the forehead is touched with Guru's holy feet then the Guru too changes the writing. The aforesaid child cleaned the used utensils after collecting them with much exertion. He pressed the *Sangats'* legs.

The passage was very long . There were many stays. Having the *Sangat* felt tried he took the whole service into his own hands. When the *Sangats* reached Anandpur Sahib after having the holy glimpse they sat down. The *Kirtan* performance was going on. The child was found listening to the *Kirtan* attentively. The Guru himself sent for

him. In the first round Guru Sahib felt pleased but very soon the Guru's face was sad. Then he ordered for a pen and ink and he drew a minor point on his forehead. The whole gathering was surprised. When the *Sangats* enquired Guru Ji unfolded the secret that the divine writer had written the child's age only nine years. Today was his last day. This child has come with the holy company. His dead body was to be carried by those with whom he has come. I have witnessed much love in him for the selfless service. By marking the point on his forehead his age has been increased from nine to ninety years.

If we glance on Guru Sahib's life we are encouraged to serve selflessly and it helps to live remaining life in higher spirits. The guidelines which he drew are the guidelines leading to the true *Sikhism*. His doing is the light-house to us. The norms set by him are the source of the light of knowledge in this ocean of horror. He has erected a light-house for our guidance. He taught us the *Sikhism*, he remained in higher spirits and had great earning by moving in love and all these things were to teach us.

Guru Angad Sahib was born in a good respectable family. He was married in a respectable family. He was brought up in comforts. He had many others at home to whom he could issue orders to be carried out but he performed every selfless service to Guru Nanak remaining in higher spirits and with pleasure. He carried out all the commands issued by the Guru. He lifted the bundle of half harvested remains and carried those covering a considerable distance. He pressed the Guru's holy feet. He washed his clothes. Which selfless services were not performed by him? He served the Guru for 24 hours and he didn't do the service with a sad pessimistic mind. Bhai Lehna Ji serve

the Guru in enthusiasm of deriving taste and in higher spirits. The people who were lacking in due understanding stated, "Lehna's brain is out of order. God has provided him all comforts. He has forsaken his own comforts giving up his own relatives. He has permanently come to stay with Nanak the *Tapa* and has been serving him".

One day moved in Guru Nanak Sahib's love he lifted the bundle of salt on his head and set out on foot for Guru Sahib's holy glimpse. When he reached Kartarpur he came to Guru Sahib's home and he came to know that Guru Sahib had gone to his fields. He too went to the fields. When he went there he saw that the selfless servants had been rooting out the surplus vegetation other than the crop. He too started doing this work. When he was ordered by the Guru, "Leave this. The bundle should be bound by you. Carry this then to the home and feed it to the cattle". Lehna Ji immediately carried out the order. He bound the bundle. He carried it and fed it to the cattle. While going in the way the muddy water sprinkled. He had been wearing the silk dress. It was absolutely wet but he had ensured his very higher spirits. He made the statement, "This is not the mud. This is saffron."

Once it was the winter season. It had been raining. When nearly the midnight past one wall of the Guru's abbey collapsed. Guru Sahib said, "Construct this wall at the spot." The sons said, "Oh Father! This is the odd time of midnight. The cold is in its swing. The limbs are becoming senseless. Wait for the break of day. We shall engage the labour and construct the wall". Guru Sahib said, "The Guru's work should be done only by the Sikhs." But none of them could gather courage to do the job. On the other hand Guru Angad Sahib who was asked afterwards became busy with

the work of constructing the wall. Once Guru Nanak Sahib said to his sons, "Go and wash my clothes." (Here one thing is worth noting that the Guru has not any need that his Sikhs should carry out his service and thus he should act as a ruler. The Guru has no desires to exercise a control over human beings. The Guru doesn't want that any body should become his slave. Rather he cherishes a pure desire to purify the Sikhs by making them free from any sort of lust. He wants to free them from the clutches of ego. He wants to remove their weakness. The Sikhs are generally the gold but mixed with impurities. He has a desire to make them the pure gold. He creates the suitable situations. He creates his own playful games. The Guru has no selfish motive that he should avail of the services of attendants. The Guru himself creates situations and purifies them.) The sons said, "At the break of the day we shall send for the washer-man. He will wash the clothes". But when Bhai Lehna Ji was asked to do this. He was a great success in this test. He was proved to be without any ego. He was complete in love. He at the spot set out and produced the clothes after washing these. The person who is in the higher spirits does not see whether it is night time or day time. He merely knows that he has to carry out the Guru's order. Whatever Guru Nanak Sahib uttered Bhai Lehna Ji used to be prepared attentively and do that immediately. If he was asked to draw the bowl out of the mud he drew that. He had not a least consideration of his beautiful and white clothes. The humble servant means to say that whichever selfless service was bestowed on Bhai Lehna Ji he carried out that in higher spirits by the dint of which he became the holder of sacred throne of Guruship.

If we put a glance on the selfless service performed

by Guru Amar Dass Ji we are wonderstruck. His age was 72 years. He was an old man. But he used to bring a metalpot filled with water from the Beas at Goindwal Sahib to Khadoor Sahib and thus Guru Angad Sahib was bathed by him. He set out at about the midnight. He didn't have any consideration of the winter or the summer season. He went on foot and how? With having his face before the Guru's side. He walked with reverse steps. Why? One should not show one's back to the Guru. Rather one should show one's face to the Guru. This rule has a deep meaning. This signifies the absolute readiness to carry out the Guru's order. He would never allow the metal-pot touch the ground; by holding the pot over his own head he would enter the water. His clothes would thus become wet. He would start with the same wet clothes and thus reach his destination. This process went on for 12 years. Any absence was not allowed. Such a hard sort of selfless service at such an old age! What was this? Guru Amar Dass Ji did the Master's service not taking it as burden, he instead did it with inner inspiration and in higher spirits. The inner inspiration was the basic factor or force. This very force keeps him treading the path of selfless service ceaselessly. During the 12 years there came storms/dust-storms; there were harsh winter seasons. But he never let himself marked absent. Then that very thing ensures one's progress to the unimaginable extents.

Bhai Jetha Ji i.e. (Guru Ram Dass Ji) is Guru Amar Dass Ji's son-in-law in respect of the worldly relationship but he carries the basket in the same style as other attendants do. In the basket soil is being carried. Once his relatives were greatly annoyed with him when they saw him carrying a basket. They expressed a feeling of grudge stat-

ing, "O Guru Ji! You aren't doing a good thing. You make your son-in-law do the manual labour as classified labourers would do. But Bhai Jetha Ji was not doing the manual service in a compelled situation. He was performing this selfless service willingly. He said to Guru Sahib, "These people are unknown. They little know the enjoyment which is derived out of the Guru's pleasure due to the selfless servant's true service."

When Bhai Jetha Ji and Bhai Rama Ji were given the task of building rostrums for about five or six days the Guru wouldn't like the constructions erected separately by both of them. When for five or six days Guru Amar Dass Ji made them build the rostrums somebody said to Bhai Rama Ji, "You build the rostrum after the hard labour of the whole day but the Guru collapses the rostrum merely issuing an order without considering your case sympathetically. Then what did Bhai Rama Ji say? "Actually his age is very very old. He is incapable to secure his own memory afresh. But as it is complete he starts saying that the construction is not according to his idea". What is this? This shows that however the service is of the selfless nature but this is not being exercised with inner joy. This is being done in a compelled state of mind. But when Bhai Jetha was asked the same points he said, "I am really a man with very very low-levelled understanding. Every time I prove to be failure in one way or the other. Guru Sahib is kind-hearted. He isn't angry with me. He explains the techniques starting from the beginning again. I build again. When he issues an order to build I am greatly pleased. But when he issues an order to demolish the construction I am regretted at my low-levelled understanding. But at the spot when he is found to be pleased at demolition I am again bloomed. If the con-

struction-work gives him pleasure his pleasure is also mine. My pleasure really lies in his pleasure. If we put a glance over the history of the beloved Sikhs we are known to the factual state that only those ensured worth-while attainments who ensured the selfless service of the Guru's Home ensuring their own inner state of higher spirits, who performed this service pleasingly.

There lived a Sikh named Meehan in Guru Teg Bahadar Ji's period. Bhai Meehan performed the selfless service of bringing water. He used the metallic pitcher for the purpose. He was so much involved into the service that he knew nothing else. While bringing water his mentality was one with his true inner feeling of love. He can be called a coloured Sikh with the colour of the Guru's love. One thing is that one takes it one's own duty and thus the act of selfless service becomes much more sublime. Taking the service as his own duty was his characteristic. If in the community-kitchen water is needed he fulfils that need and if it is wanted for bathing purpose he presents himself for that purpose.

Guru Sahib once said to him, "You perform the duty of bringing water in such a style as it rains. You give me an impression of a good rainfall." Thus he acquired the title-name "Meehan". All Sikhs started calling him Bhai Meehan. Love existed in his service. His service involved a feeling of responsibility. He served day and night with faith. He had maintained his mentality above compulsion. Please remember one thing. Tiredness in the selfless service is felt only when there is compulsion. If you are intoxicated with love you will feel no tiredness. These things don't remain existing. Bhai Meehan would carry the metal-pot filled with water over his head. Wherever water was needed he carried

it to that very place. He was ever ready to perform the service. The History writes that by carrying the metal-pot for a longer period his head got a wound. This was due to the impression of the metal. There came an obstacle. Now if he carries the pot the wound causes pain and on the other hand if he cares for the wound the great purpose of the service is affected. He resolved, "I will not let myself far away from the service. There should be no negative approach in the duty I will not mind the pain caused by the wound. I will not leave the great task of service." He didn't care for the wound. It was being enlarged. He thought over what he should do. He came to the decision that he would make a pad with a piece of cloth and in this way the wound would cause lesser pain. Now he remained working in this style day and night being intoxicated with love.

Many days passed in this way. He didn't avail of any treatment thinking that it would cause a halt in the way of service. By carrying the water-pot in the end such a time too came when the wound got worms.

One day when he put off the pad so that he could set it to be tight to the desirable want Mata Gujri Ji naturally beheld the wound. She witnessed the worms moving. Then Mata Ji urged to Guru Sahib, "Your Sikh Meehan is a manifestation of the selfless service. His earning is so great. He is doing the service in such a colourful mode that he doesn't care for his ever-spoiling wound in which worms are apparently seen. Kindly have your sublime eye-sight and make his service fruitful. Kindly make him happy."

On the following day Guru Sahib who had been holding the congregation sent for Bhai Meehan and said. "I am pleased with your service. This service has been approved. You must set out and find out a new place and

preach Sikhism. You must maintain an abbey of your own". This used to be a very rare duty. This was a kind of title. Guru Sahib himself would appoint anybody whom he considered authentic. If we see the example of Bhai Manj he too was coloured in the selfless service. Formerly he used to be a worshipper of Sakhi Sarvar. When he saw Guru Arjan Dev Ji for the first time he sought the good gift of Sikhism from Guru Sahib. He started doing the service of bringing dry wood from the jungle and help in the preparation of food in the community-kitchen. One day he was bringing the bundle of wood when in the mid-way dust-storm appeared from nowhere and it was much dark. In the mid-way there was a well. Due to dark the well didn't come into sight and to thus he fell down into the well. He kept the bundle on his head so that the wood should not be wet. The true Guru being Omnipotent for seeing through his so much reliance ran with naked feet. Guru Sahib said to the Sikhs, "Arrange for ropes." When they reached the well he issued order to the Sikhs, "let the rope down into the well and draw Bhai Manjh out." The Sikhs did as they were ordered and thus called to Bhai Manjh, "Eh Brother! Please hold the rope. We will draw you out." But Bhai Manjh the great was so much colourful with the selfless service that he responded from the well, "In this first round I will tie the bundle of wood. Draw it out so that any shortage should not be faced in the community-kitchen. I myself should be drawn out in the second round." The Guru was so much pleased with Bhai Manj seeing his reliance and dedication that he embraced him and blessed:

Manjh piaara guroo noon, guroo manjh piaara.

Manjh guroo ka bohitha, jagg langhanhaara.

Thus he converted him to be the reformer of the world.

If we recall the history of the construction of the stairs of Sri Harimander Sahib the *Masands* constructed the stairs of in a bounded and compelled state of mind. They didn't set the bricks properly. They did the inferior work. On the other hand Bhai Behlo who was asked by the Guru, "This side has to be completed by you" he put the rubbish of the street after collecting it into the kiln so that the brick should come out to appear red. This very is the difference. Bhai Behlo performed the service in higher spirit and he had secured the Guru's words of blessing for himself, 'Bhai Behlo Sabh ton pahilon' i.e. 'Bhai Behlo is the first and foremost to me'. On the other hand the *Masands* were warned by the Guru thrice but they didn't show agreement and what words did they secure for themselves? "The stairs made by you will be demolished but then they in the end will be constructed."

If we put a glance to Baba Kundan Singh Ji's former life the humble servant speaks the truth that such a man he hasn't found so far whose legs are incapable to walk to whom only the attendants give the support and with their support he in the end becomes able to stand up but despite all these facts the *Ardas* is being performed. His throat doesn't work but he doesn't give up taking *Hukamnama*. The body doesn't work, the attendants give him support and thus help him to stand but even then he doesn't leave the selfless service. Not applying any burden but the Godly service is being done with pleasure. Whichever are the good deeds towards the religious direction—please don't do these by applying burden. If you do by applying burden then destination is far away, then it is not an attainment. You must do these with pleasure. You must say, "O God! I

am greatly thankful. Thou Thyself has bestowed me with a good chance. Thou have taken service from me."

Some lady was doing the service of sweeping with broom. Some other lady comes by her. She asks her, "Eh Sister! Please tell me what date is today?" She tells her the date. The lady now states, "Thanks! Only two days remain." The other lady asks, "Two days remain? Of which thing?" She explained, "I had gone to the great man. He had told me to visit Shaheeda Sahib and do the service of broom there. He had said that she should do the service with broom for 40 days. 38 days have passed. Only 2 days remained. She thanks God that only 2 days have remained. What is this?. The service is being carried on but by applying burden. Please make sure a glance. Whichever our good deeds are towards the Guru's direction we generally or sometimes do those by applying a burden that such and such work will have to be done. Do any good deed towards the religious direction remaining in higher spirits stating, "Thanks! A good chance has been availed of. Some service though a bit has been performed". If you do *Kirtan* do so in the true and colourful style, do in higher spirits. Do *Kirtan* in such a way that you yourselves may be an integral part of the same. Mardana too used to do *Kirtan* in the same way. He did *Kirtan* in such a style that Guru Nanak would go into a stable meditational sitting even for three days.

Mata Radhika has been in the religious line. She was a Sindhi. When she used to listen to *Kirtan* she would go into a meditational sitting and merely with the inner vision she would reach Guru Ram Dass Ji's door-step. Do *Kirtan* but not being in a compelled state, not to take the praise of the world; do *Kirtan* to please the Guru.

Baba Nand Singh Ji used to say to Sant Sujan Singh

Ji, "Why do you go from one place to another, do *Kirtan* before Guru Granth Sahib Ji. If you make this ensure people themselves will approach to you. They will come to your home to listen to your *Kirtan*. And it so happened. Today too such things may be. One *Kirtan* is with spirits. The other is time-pass, a loose and inactive one. Our boys too sometimes are found to do time-pass. Then the humble servant flatly tells them about their loose performance. They at such a time perhaps apply a pretence or speak out the factual state that the throat was not working smoothly or they weren't hale and hearty. What is this? The work is being done as burden.

Here is an example from Nagrota a town. Baba Nand Singh Ji stayed at the Nagrota hill for some time. One time the *Ragi Singhs* started doing *Kirtan*. The *Ragi Singh* while doing *Kirtan* were found to be waiting for the close up of the duty. Baba Ji excluded those *Ragis*. He added, "These people pose to perform *Kirtan* but do it under a stress".

Now-a day the tape-recorders are in use. At that time the record-players used to exist. Baba Ji's driver Hari Singh was standing by his side. He said to him, "Those people have been excluded as they did *Kirtan* as burden. Go inside and bring the recording machine. I would like to listen to *Kirtan* from that machine." Hari Singh was overjoyed to have a chance to carry out Baba Ji's order. Actually all show this very sort of behaviour. Hari Singh too was too pleased to miss the actual purpose behind Baba Ji's order. He took it for bringing sugar-candy. He went inside and said to the attendant, "Baba Ji asks to bring sugar-candy."

The attendant was not any other but Baba Ishar Singh Ji. He wanted to be clear. He said, "At this time I

think he wouldn't having an need of sugar-candy. Have some people come from the hilly area? Does Baba Ji want to give them *Prashad*?" He answered, "I think it ins't so. The visitors are only 3 or 4 people." Baba Ishar Singh Ji well estimated the whole situation how with the very moment of the release of the order his joys knew no bounds so he couldn't catch properly what was wanted by him.

Baba Ishar Singh Ji went to Baba Nand Singh Ji. He called '*Satinam*' loudly as it was his usual routine or proper style. Then he came to the point, "Have you asked for sugar-candy?" Baba Ji said, "As soon as I uttered he at the spot took to his heels. Actually he was pleased to avail of a chance of service. He didn't understand that I merely asked for the recording machine." Baba Ishar Singh Ji said, "O Baba Ji! How did you come to feel the need of the machine whereas you may call the *Ragis* at any time." Baba Ji said, "Of course, they are but they don't perform *Kirtan* in higher spirits, they do so under a compulsion, under a burden." What did Baba Ji want to teach them? This was that whichever the undertakings are to the religious side these are not to be done under a burden. Baba Ji's purpose behind taking them to task, behind giving them punishment was that they would be reformed, they would develop virtues. 'Current' is necessary for the development of virtues. Kids read in school. If the teacher doesn't show any strictness how can those little kids learn? The teacher chides the kid for its betterment. Chiding is equal to absolute transformation. Baba Ishar Singh went inside and brought the recording machine out. Baba Nand Singh Ji played the machine and soon went into a meditational sitting. This was because the wrong-doers were to be brought on the line, they needed a lesson to be taught to them.

This is the Eighth virtue that towards the religious side whichever tasks you are to do those are to be done with pleasure, not by applying burden. The attainment is only then if all tasks are done in higher spirits. But now a question arises. How higher spirits be ensured? The first and foremost point—please well understand this secret that the human birth is basically acquired for only exercising meditation. Please fill your mind with ideas as were possessed by Nand Lal that we have not come on this earth merely to gather money. Nand Lal Ji writes:

***'Bhagtee teree dee taangh asaan noon
es sareere liaaee.***

***Naheen taan kee see lorr aavan dee,
jis pichhe uth dhaahee? Mere Maahee!'***

When this secret will be well resided that 'I have come with the sole purpose of exercising God's meditation, rest the environment is needed merely to pass the time then higher spirits are ensured as Guru Harigobind Sahib's utterances are:

Puttar-Nishaan, Aowrat-Eemaan te dowlat guzraan.

Sometimes it so happens that one develops a taste for paying a visit to the Guru's home, a taste for doing service, to read the holy composition but after some time some self-willed person's bad company proves to be an agent to break these good things. The self-willed person breaks the man by making such statements, "What will you find out from this side? This is nothing." So you are humbly suggested to avoid the bad company. Rather you are suggested to lead others too to the right path. Keep highly attentive lest we-people should be washed away in the flow of the self-willed person. The visitor to the Guru's home is

found to go down because of somebody's bad company.

Sometimes such assumption starts coming into the mind, "Much time has passed away in reading the regularities, in performing service but none of my desire has been fulfilled so far. What advantage is out of this? It is better to leave all these so-called religious rituals." Such assumptions lead one to the lower spirits. If yet attainment appears far away please don't feel disturbed. Rather your own drawback is to be found out by you. You should come to the point, "It was my so and so fault. I surely have my own individual lack." We are to keep ourselves in higher spirits by coming to the conclusion, "My destination stands far from me only due to my own fault one or the other. I little know, my present suffering isn't accordingly my own doings; actually God has minimize my suffering. Only I don't see through it." SIKHBOOKCLUB.COM

Sometimes holding some worldly demand treads this (religious) path with pleasure but when that demand is fulfilled we start thinking, "What is its need now? The purpose has already been solved. I now stand in not any need of doing the service, of reading *Gurbani*." At such a stage there are two kinds of people. The first category is of those who leave all the religious deeds absolutely. The second category is of those who however do but they do these in a compelled state. This can be branded as returning God's complaint fakely. If along with forwarding our worldly demands we set out eagerly desiring to see the Guru and for God's attainment then we will continuously remain in the higher spirits.

While serving sometimes the body is tired. The mind says, "Stop now. What will be gained out of more service?" Sometimes the holy hand-book is being held and the holy

reading is going on when the mind says, "Stop now?" At such a time most of us leave the holy reading or the selfless service. If it is still done it is being done in a compelled state of mind. At such times you are suggested to motivate yourselves, "Eh mind! You are no longer mine. I have already dedicated you to the Guru. You are now in the Guru's possession". With such a motivation re-maintenance of the higher spirits is likely to be developed.

As the vehicle if it sounds oddly, if there is any fault it needs repairs but after the repairs it is again all right the same is the case with service i.e. re-maintenance of our mind. This service is possible in the holy company. Our mind too sometimes becomes lazy and if it gets the holy company, if it is fed with good feed from the truthful persons' thoughts it comes into the higher spirits. So please avail of the company of the truthful persons. By reading Guru Sahib's life-narrations, by reading Guru Sahibs' beloved Sikhs' narration our ever-decreasing enthusiasm for reading the holy composition and performing the selfless service is once again maintained.

Once the humble servant was going to Goindwal Sahib. The holy company's support was with him. While walking the humble servant felt tired. At the spot the inner vision guided him. The reel of Guru Amar Dass life was started. Guru Amar Dass Ji continuously went to Goindwal (from Khadoor Sahib) for 12 years. Eh man ! You are going only once. Guru Amar Dass your own Holy Father used to hold the metallic pitcher of 2½ maunds on his head whereas you are going empty-handed. (As a trolley was moving on in which bag or other belongings were lying). Eh man! your Father-Guru's age was 72 years whereas you are 35 or 36 years old. The very imagination of these thoughts helped

the humble servant regain his losing enthusiasm.

The most necessary and the easiest way is the *Ardas* in the Guru's holy feet. You are strongly suggested to collapse at the Guru's holy feet. The Guru holds the arm. He possesses many techniques to save his humble servant. He doesn't let him fall down. He saves him from wavering. His miracles are surprising. He is all capable. He himself has his kindness, he himself bestows the higher spirits.

The due pleasure of life lies in the union with God. Suppose we have read these techniques however these are invaluable, of course these are the expenses of the truthful persons but by merely reading these we can't attain the union with God. For this purpose implementation to these is necessary. The attainment of God is not a hasty job. This not also a short-cut passage. This is not a matter of a few days, weeks or months. Not through the *Hath Yoga* but slowly and steadily with the Guru's kindness, progress-stages are covered. We however read excessive holy composition, marking ourselves present in the holy gatherings. reading and listening to the Greatmen's utterances as long as we don't act upon these, don't find out our own deficiencies and don't exclude these then even after many years we will be empty-handed.

We sometimes assume that we are doing a lot but often after analyzing ourselves we come to the conclusion that we are standing just at the starting-point; our steps haven't reached even near the destination; rather we are being farther even than before from the destination, we are being far away from the peace of mind and from the spiritual calmness. Bhai Vir Singh Ji tells some signs which give you the idea whether with recollection you are progressing

or not on the path of religion. These are——after taking *Waheguru's* sacred *Nam* your mind is inclined to repeat it; your faith in *Nam* is increasing day by day, you start feeling a coolness from your inner self, your vicious or defects and your vices are decreasing day by day. These signs tell you that on this path you are progressing. You must start thinking over satisfactorily——How much have you advanced, to how much extent your mind is one with God's holy feet, how much intoxication do you experience while repeating his sacred *NAM*? If we are from the trader class after one year we calculate how much our profit is and how much our loss is. Have we ever thought the business of life is so much vast? We must think over lest we should face loss. We are to make an attempt to understand for what purpose we have come to this world; we are to be attentive to our destination at all times and thus go forward.

That fellow who has started acting upon the techniques told to him/her by those Great-men who have already attained heights and thus which fellow has started keeping an eye of guard over himself or herself he/she can be taken as a path-finder and path-follower. When we see through our own deficiencies, our own faults are well understood by us and then we make a true attempt to exclude these deficiencies and faults out of our life-style, however our speed to this direction is slow in that case we will go on progressing. While progressing sometimes we may also fall. These are the Greatmen's utterances——Falling is not bad but after falling not going on is a great mistake.

While treading the path of religion the inner vision goes on facing ups and downs which is necessary too for the spiritual life. We shouldn't be disturbed. Even the *NAM* recollecting people, the passengers of the Passage of God

because of their former nature do mistakes. Continuously put a glance inside yourselves, whichever seeds are found out go on excluding them out of yourselves. If we start finding faults with ourselves the reform of our faults then is likely to happen. As long as understanding of our own faults is not developed even an idea can't be produced in us to remove our faults.

That human being who is not known to his/her fault after committing a mistake can never advance. Although we continuously go on making ourselves in the holy company the life; go on reading and listening the Greatmen's utterances until we get these settled into our heart, until we implement these we can't attain our destination. The human form (body) which we have acquired to avail of it to the completion we are to make an attempt to advance. As the cycle is filled with air but the air filled in its tube doesn't stay we come to understand that there is a puncture (a hole). Has we ever thought over satisfactorily that so many years have passed since we have been marking ourselves present in the holy company; so many years have passed since we have been filling the air of *NAM*——has *NAM* got settled or haven't several years been spent in reading the holy composition, in telling *NAM*, in recollecting it, several years have been spent by us in repeating "Guru Guru" but has the Guru got settled in our heart or hasn't? If the answer is 'No' then we should take it for granted that some puncture is surely in our one heart. In case a minor hole remains the whole air is excluded. Only God knows how many holes there are in our heart! Then how can *NAM* got settled? Until you close the holes *NAM* inside can't settle; peace, cognition or normalcy or stage of being normal and ecstasy or hilarity can't be attained. If the pitcher has pores

you may go on putting maximum quantity of water into it, or milk or nectar but it willn't be settled; in merely a little time the pitcher will be emptied. This is desirable and an obligation from our part that if we are treading the path we while treading should go on being nearer to the destination

But sometimes it so happens that when we put a glance into our own innerself we come to feeling that inspite of doing action in the spread of years we are standing just at the starting point. Recollecting *NAM* and removing faults——both these things however are difficult to do but by remaining involved seeking the Guru's support, the Guru helps. If you have started treading to the Guru's side then you are not to go aside but have a glance over reading the destination all the time and try to go ahead.

The mind is very unstable. By flying towards the fascinating attractions of the world it forgets its destination. Being a victim of these it remains fluctuating. The mind is to be made understand that developing love with the world is a false deed. Let us ensure our both worlds a success by loving the Guru. This is actually not in our own total control. So let us forward an *Ardas* before the Guru's authority, in the kind service of the Guru's holy feet that Guru Sahib himself may cause showering unto we-people his own kindness, his boon, his pity so that we-people may attain the destination, we may ensure our own purity, we may attain the utmost purity. To be deserving fellows of the Guru's kindness due method is loving the Guru, forwarding appeals to him. Please continuously engage yourselves into *NAM*; the rest will be acquired slowly and by and by with passage of time. *NAM* is to be recollected with love-feeling. After making earning for some time being disturbed is not to be allowed that you aren't gaining anything. Patience

and consolation is the due course to be held on. Reliance and faith have to be maintained. Meditation is infinite. This is really the task of the whole life. To reach the next stage haste is not wanted. One ought not to be perplexed if the next stage is not yet acquired. If the next stage is not acquired it is not to be worried over the longer duration; you are not to feel that you are still standing at the previous stage; if the next stage is not yet acquired you are to wait for the kindness patiently. Always an *Ardas* is to be performed before Guru Sahib's authority, "O true Guru! Have kindness! Provide me the great gift of *NAM*, connect me with your devotion, I have been departed with Thou for several births, by bestowing Thy kindness connect me at least in this birth." When we are undergoing the process of the worldly education the humble servant feels strongly that we generally let no stone unturned in doing the hard labour. How much labour to secure degree we-people do! How we lose even the normal humane consciousness regarding day and night! We in doing the worldly education courses are anxious neither for going to bed nor for taking food and then which is the real purpose of our life "Gobind Milan kee ih teree bareea' we-people should be active to meet also this purpose. For the attainment of that—————

THIS IS THE EIGHTH TECHNIQUE FOR A TRUTH-SEEKER THAT TO THE RELIGIOUS DIRECTION HE/SHE IS NOT TO UNDERGO ANY TASK BY APPLYING BURDEN, RATHER HE/SHE SHOULD UNDERGO THE TASK WITH PLEASURE AND IN HIGHER SPIRITS. THIS IS HOPED THAT THIS TECHNIQUE WILL BE HELPFUL IN ATTAINING THE FINAL OBJECTIVE——THE DESTINATION WHERE OUR PASSAGE OF LIFE IS TO BE COMPLETED.

Note:- God Himself has casued a good chance to make the humble servant being a medium to make the eight techniques reach to you along with wanted details printing these in the form of a book. This is the humble servant's appeal that every technique should be studied thoroughly and put into practice; after putting into practice the earning of *NAM* is to exercised, that earning is to be preserved. By doing so reach to the heights of the destination. Perform an *Ardas* for also the humble servant and then for youselves so that attainment of the objective is possible.

*Humble Servant of the Servants;
Bhai Guriqbal Singh*

BE A MEMBER BE A MEMBER BE A MEMBER!

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-- MATA KAULAN JI BHALAE KENDAR TRUST, TARN TARAN
ROAD, SRI AMRITSAR. PHONE NO: 0183-3292255, FAX: 0183-
2483920, 3094659. Mobile: 9872192950

PUBLISHER HUMBLE SERVANT:
Bhai Guriqbal Singh

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SIK Bhai Guriqbal Singh M



B. Chattar Singh Jiwan Singh
Amritsar

© Publisher

First Edition June 2007

Price:
Rs. 150.00

SIKHBOOKCLUB.COM



Publisher :

B. Chattar Singh Jiwan Singh

Bazar Mai Sewan, Amritsar. (India)

Tele/Fax : (0183) 2542346, 2547974, 2557973

E-mail : csjs@vsnl.com, csjsexports@vsnl.com

Visit our Website : www.csjs.com

Printer :

Jiwan Printers, #312, East Mohan Nagar, Amritsar.

Ph: 2705003, 5095774

Printed in INDIA